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A RILL FROM THE TOWN PUMP.

Scene—The corner of two principal streets. The Town Pump talking through its nose.

Noon, by the north clock! Noon, by the east! High noon, too, by these hot sunbeams, which fall, scarcely aslope, upon my head, and almost make the water bubble and smoke in the trough under my nose. Truly we public characters have a tough time of it! And among all the town-officers chosen at March meeting, where is he that sustains, for a single year, the burden of such manifold duties as are imposed, in perpetuity, upon the town pump? The title of "town treasurer" is rightfully mine, as guardian of the best treasure that the town has. The overseers of the poor ought to make me their chairman, since I provide bountifully for the pauper, without expense to him that pays taxes. I am at the head of the fire-department, and one of the physicians to the board of health. As a keeper of the peace, all water drinkers will confess me equal to the constable. I perform some of the duties of the town clerk, by promulgating public notices, when they are pasted on my front. To speak within bounds, I am the chief person of the municipality, and exhibit, moreover, an admirable pattern to my brother officers, by the cool, steady, upright, downright, and impartial discharge of my business, and the constancy with which I stand to my post. Summer or winter, nobody seeks me in vain; for, all day long, I am seen at the busiest corner, just above the market, stretching out my arms to rich and poor alike; and, at night, I hold a lantern over my head, both to show where I am, and keep people out of the gutters.

At the sultry noontide, I am cup-bearer to the parched populace, for whose benefit an iron goblet is chained to my waist.—Like a dram seller on the mall at munster day, I cry aloud to all and sundry, in my plainest accents, and at the very tip-top of my voice. Here it is, gentlemen! Here is the good liquor! Walk up, walk up, gentlemen! walk up, walk up! Here is the superior stuff! Here is unadulterated ale of father Adam—better than Cognac, Hollands, Jamaica, strong beer, or wine at any price; here it is, by the hogshcad or at the single glass, and not a farthing to pay! Walk up, gentlemen; walk up and help yourselves.

It were a pity if all this outcry should draw no customers. Here they come. A hot day, gentlemen! Quaff, and away again, so as to keep yourselves in a nice cool state. You, my friend, will need another cupful, to wash the dust out of your throat, if it be as thick there as it is on your cowhide shoes. I see that you have trudged half a score of miles to-day; and like a wise man, has passed by the taverns, and stopped at the running brooks and well curbs; otherwise, betwixt heat without and fire within, the consequences might have been fearful. Drink, and make room for that other man, who seeks my aid to quench the fiery fever of last night's potatoes, which he droned from no cup of mine. Welcome, most rubicund sir! You and I have been great strangers hitherto. Fill again, and tell me, did you ever, in cellar, tavern, or any kind of a dram-shop, spend the price of your children's food for a swig half so delicious? Now, for the first time these ten years, you know the flavor of cold water.—Good bye; and, whenever you are thirsty, remember that I keep a constant supply at the old stand. Who next? Oh, my little friend, you are let loose from school, and come hither to scrub your blooming face, and drown the memory of certain taps of the ferule, and other schoolboy troubles, in a draught from the town pump. Take it, and may your heart and tongue never be scorched with a fiercer thirst than now. There, my dear child, put down the cup, and yield your place to this elderly gentleman,

who treads so tenderly over the paving stones, that I suspect he is afraid of breaking them. What! he lumps by without so much as thanking me, as if my hospitable offers were meant only for people who had no wine cellars. Well, well, sir, no harm done, I hope! Go, draw the cork, tip the decanter; but when your great toe shall set you a-rearing, it will be no affair of mine. If gentlemen love the titillation of the gout, it is all one to the town pump. This thirsty dog, with his red tongue lolling out, does not scorn my hospitality, but stands on his hind legs, and laps eagerly out of the trough. See how lightly he capers away again! Jowler, did your worship ever have the gout?

Are you all satisfied? Then wipe your mouths, my good friends, and while my spout has a moment's leisure, I will delight the town with a few historical reminiscences. * * * * *

Your pardon, good people. I must interrupt my stream of eloquence, and spout forth a stream of water, to replenish the trough for this teamster and his two yoke of oxen, who have come from Topsfield, or somewhere along that way. No part of my business is pleasanter than the watering of cattle. Look! how rapidly they lower the water mark on the sides of the trough, till their capacious stomachs are moistened with a gallon or two a-piece, and they can afford time to breathe it in, with signs of calm enjoyment. Now they roll their quiet eyes round the brim of their huge drinking vessel. An ox is your true toper.

But I perceive, my dear auditors, that you are impatient for the remainder of my discourse. * * * * *

From my spout, and such spouts as mine, must flow the stream that shall cleanse our earth of the vast portion of its crime and anguish, which has gushed from the fiery fountains of the still. In this mighty enterprise, the cow shall be my great confederate. Milk and water! The town pump and the cow! Such is the great copartnership that shall tear down the distilleries. Then poverty shall pass away from the land, finding no haven so wretched where her squalid form may shelter herself. Then sin shall lose half her strength. Until now, the frenzy of hereditary fever has raged in the human blood, transmitted from sire to son, and rekindled in every generation by fresh draughts of liquid flame. When that inward fire shall be extinguished, the heat of passion cannot but grow cool, and war—the drunkenness of nations—perhaps will cease. At least, there will be no war of households. The husband and wife drinking deep of peaceful joy, a calm bliss of temperate affections, shall pass hand in hand through life. To them the past will be no turmoil of mad dreams, nor will the future reveal such moments as follow the delirium of the drunkard.

“ATTEND TO YOUR OWN BUSINESS.”

This is a good maxim, but its application is sometimes questionable. We have lately seen it applied to the friends of temperance who try to stop others from drinking rum. “Let every man drink who chooses,” says one, “it's nobody's business but his own;” “and I think,” says a hypocritical rum-seller, “these temperance gentlemen would do better to attend to their own business and not be meddling with that which does not concern them.”

Well, thought we, as we laid down the paper, perhaps it must be so—we cannot force people to be sober; so, as the bell has rung for nine, we'll shut up the office, go home and go to bed.—On our way we heard a tremendous racket in a low, dirty-looking building; and amid the din, the shrill cry of murder was distinctly heard. We rushed in and found a great ragged brute of a

to collect the hay on the meadow. This should be no longer tolerated. When it can be raked by a horse with one-fifth the expense, it is surprising that so many adhere to the old practice.—If farmers are unwilling to procure a revolving rake, let them at least provide themselves with the common horse rake. The cost is only two dollars, and it will pay for itself in less than half a day, and in half an hour if a shower of rain is coming upon a crop of new hay. Attach the draught ropes to the outer teeth cut to about one third the length of the others, and no difficulty will be found in managing it.

We last year saw a meadow of fifteen acres raked with a common horse rake, in about six hours of time actually employed, a part of which yielded three tons to the acre; and the whole of the hay was drawn to the stack, chiefly from the winrow, by the horse and rake, sufficiently fast to keep a strong active man (who had previously laughed at the plan) hard at work all day to pitch it on the stack. By regulating properly, by means of the handles, the pitch of the teeth, loads were collected which were a good load for one horse to draw. One man only (without any rider) was sufficient to manage it. It abridged the labor so much, that cutting the grass was more than two-thirds of the work done on the meadow. On extensive and smooth meadows, we would by all means recommend the revolving rake in preference to any other, and the hay sweep (described last year in the Farmer) to collect and draw it to the stack or place of deposit. But the common horse rake may be used on any meadow, if not intolerably rough.

Mowers should commence work by four o'clock in the morning, when the air is cool and the grass moist and then they may rest at the heat of the day.

In harvesting grain, it is much better to cut it a few days before it is perfectly ripe, than to allow it to stand too long. If cut when not entirely ripe, and bound up *before the straw becomes dry, it will derive nourishment from the stalk* sufficient to ripen it before the sheaves become thoroughly dry.

The great advantages of cutting early are, the grain is not wasted by shelling, the straw is worth more, and it enables the farmer to drive business and prevent losses from bad weather and other delays.

Lodged and rusty grain should in all cases be cut as soon as admissible, as little is gained by suffering it to stand long.

Whenever it is necessary to leave grain upon the field after it is cut, it should be put up so as to withstand any rain without injury. This may be easily effected by placing about six sheaves closely together, pressing their heads to a point, and capping the whole with a seventh. The cap is made by binding a sheaf firmly near the lower end and spreading the straw on all sides by breaking it down over the band.

At this busy season of the year, the garden must by no means be neglected—the ground must be kept clear from weeds,—plants which need it watered in dry weather, always in the evening to allow the water to penetrate the soil before evaporating;—herbs, as they come in flower, must be cut and dried for future use; they must be cut in dry warm weather, and always dried in the shade;—fruit trees which bear too thick must have their fruit thinned, if it is wished to have it of any value as to flavor. In the flower garden, seeds must be gathered, labelled, and preserved as they ripen, and the roots of bulbous plants taken up as the tops wither and die; they are best preserved by drying them somewhat, in small heaps covered with sand or dry soil to protect them from the rays of the sun. As soon as taken up they should be labelled to prevent mixing.

The May and June numbers of "*The British American Cultivator*" published at Toronto by Messrs. EVANS and EDMUNDSON, have been received and have supplied part of the matter under the Agricultural head this month. This periodical contains much interesting matter and is furnished at one dollar per annum. It is published monthly.

PRINCIPLE OF ROTATION OF CROPPING.—"The first principle, or fundamental point, is, that every plant exhausts the soil. The 2d., That all plants do not exhaust the soil equally. The 3d., That plants of different kinds do not exhaust the soil in the same

manner. The 4th., That all plants do not restore to the soil the same quantity, nor the same quality of manure. The 5th., That all plants are not equally favourable to the growth of weeds."—From these leading principles, writers on agricultural science deduce the following inference:—"1st. However well a soil may be prepared, it cannot long nourish crops of the same kind in succession, without becoming exhausted. 2d. Every crop impoverishes a soil more or less, as more or less is restored to the soil by the plant cultivated. 3d. Perpendicular rooted plants, and such as root horizontally, ought to succeed each other. 4th. Plants of the same kind should not return too frequently in a rotation. 5th. The plants favourable to the growth of weeds ought not to succeed each other. 6th. Such plants as eminently exhaust the soil, as the grains, and the oil plants, should only be sown where the land is in good heart. 7th. In proportion as a soil is found to exhaust itself by successive crops, plants which are least exhausting ought to be cultivated." By observing these rules of rotation, a vast improvement would necessarily be introduced in Canadian agriculture. At present, nine-tenths of the farmers pay no attention whatever to rotation of cropping.—Weedy crops of grain succeed each other, without summer fallow or manuring.—*British American Cultivator.*

THE TURNIP FLY.—In Canada, grasshoppers, in very dry seasons, are most destructive to turnips, after they get into the rough leaf. Hence, between the turnip fly, and the grasshopper, turnips are an extremely uncertain crop in British America.

The most certain method to obtain a crop, is to sow on new land, and to use the ashes of earth or wood as manure, on either new or old land. This we have found to be a most certain remedy against the ravages of the turnip fly. We have also steeped the turnip seed previously to sowing, in a strong decoction of tobacco water, for twenty-four hours; and if the weather is favourable for vegetation at the time, the plants will retain so strong a taste and smell of the tobacco, for a few days after they come up, that they will be in the rough leaf before the fly will prey much upon them, and then they will be safe. The rapid growth of turnips, is of great advantage to save them from this insect, and the richer the land, the greater chance there will be of safety to the crop. From the first to the tenth of July, we have found the best time to sow turnips, if the weather does not happen to be too dry at that time. Prat soils, properly prepared, are very suitable for producing turnips in Canada. On this kind of soil, dressed with ashes, a crop is more certain than on any other land.—*Ibid.*

REGULARITY IN FARMING OPERATIONS.—In all farming operations, a due regard to order and regularity should be invariably observed: so that every one employed should not only know his own business well, but the proper time and season for the due performance of it. No two sorts of work or operations should be allowed to interfere or clash with each other, or to a certainty, at least one of them will be performed in a slovenly or disorderly manner. All should be as regular and systematic as if the whole business of the farm were regulated by some well adjusted machine. To be engaged in different sorts of work out of the proper season, (for there is a season for all things), particularly sowing and planting, to witness a profusion of weeds allowed to grow up, and ripen their seeds, to notice rubbish and litter scattered about during the summer, are sure indications of slovenliness, if not of decided bad management. In the fall, to neglect the repairing and opening of ditches and drains where they require it—and when the work is done, having the various farming implements all properly secured and stowed away, until such time as they may be wanted again in the ensuing spring or summer—and not left to rot in the fields where they happen to be last used, or placed in gaps instead of proper fencing materials—all too plainly indicate something wrong in the system. It is extremely difficult in this country to find hired men that will pay due attention to all these matters, without the strictest personal superintendence of the farmer in every case. Farm labourers that have been constantly accustomed to work on English farms that were well managed, are of much greater value here, than any other class of workmen; but we are sorry to say, that very few of the former class come to British America.—*Ibid.*

EDUCATION.

FOR THE TEMPERANCE ADVOCATE.

On the importance, or advantages of teaching Children and Youth generally, in all our Public and Private Schools, to sing Moral and Religious Music. By G. W. LUCAS.

Moral and Religious music should be taught in every public and private School. This would soon place our Christian psalmody beyond the reach of those influences, which now in many places render it so irregular in its character, and often a source of bitter contention and feeling between members of the same church. Christian reader, this should not be attributed to the nature and legitimate effects of music. Not only such deplorable evils as these may result from the various views, tastes and feelings which may be entertained by the different members of the same church, so long as they have not been trained to sing and think alike on this subject; but it should be plain to the good sense of every one, that no congregation which depends entirely on a few select singers for their church music, can have good and regular singing long at a time. Every setting sur changes the conditions and circumstances of men, and therefore, unless we are constantly fitting and adding new members to a choir, it will soon go down, and with it the singing. And what else should we expect, where none but adult singers are inserted in a limited set of tunes for public service? Soon, these disappear from the singers' seats, and with them, as I have already said, the music.

Now then, how shall these difficulties be remedied, and our church music become what it should be, not only as good at one time as another, out the personal property of every member in the congregation—the sweet and personal service of every worshipper, young or old? The answer is plain.

Let our children and youth generally be taught to sing as they are to read and write, and the result is obvious. Let this be followed up as a principle of education, and as a matter of course, people would as generally become good singers, as they are now good readers. In this state of things, our church music, both choir and congregational, would soon become full and delightful. Nor would this necessarily confine a congregation to a few old tunes; on the other hand, new tunes could be much more frequently and easily introduced than they now are when the singing is principally confined to the choir, or a small part of the congregation. The cultivated ear, having been trained to distinguish between musical sounds from youth, would readily catch the style and expression of any new tune.

Besides, meetings for the improvement of music would be better attended, especially by the middle aged and more advanced in life. Singing would then become as common in family worship as the reading of the Bible now is. And how delightful this would be to the feelings of every pious father! There would not then be any disagreement in a congregation, arising from a diversity of opinions in reference to the character and fitness of tunes, for the natural result of a general attention to the subject would be a unity of taste and feeling in the selection of tunes.

Such, then, are some of the advantages which sacred music would, in a very few years, derive from cultivating it among our children and youth generally—good and regular singing in all our churches—in the prayer meeting—at the family altar—uniformity of taste and harmony of feeling on the subject among the members of the same church and congregation, and good order and attention in all our meetings for musical improvement.

The cultivation of a suitable kind of vocal music in our schools generally, would produce great and important moral and physical effects.

That is the best system of education which recognizes human nature as it is, and appropriately adapts its various principles to the several periods in human life, especially that in which the faculties of the mind bud and blossom, in such a way as to develop and strengthen every principle of the man, both mental and physical.

At the meridian of life, man has become fixed in habits. Like the summer field, he now exhibits the rich fruits of early culture, or the noxious weeds of vernal neglect. With him the season of spring is past—the delicious blossoms of youth long since with-

ered, and he must remain what he is. Sensible, virtuous, and sympathetical, he lives a blessing to his family and the world, or vacant and stupid, a sad monument of moral and mental neglect.

Not so with the child. He is like the spring garden ready for the seed, and you may now fill it with all that is lovely and delightful to behold; for in accordance with the laws of nature, plant what you may, it will produce its kind. The mind of a child, may be filled with whatever you please, but like the spotless snow, when once stained, it can only be purified by resolving into its native element. Or like the sun-glass, it may become the focus of the wide spreading beams of intellectual light, and then again, like the convex mirror, reflect them for the happiness of all around.

Children naturally desire, and should have some kind of wholesome recreation. Until matured by time and occupied with settled attainments, their thoughts will pursue whatever comes in their way. Their thoughts are active, and will constantly seek objects of amusement. And let it not be forgotten by any parent, that the impressions which their minds receive from those objects of pleasure, are as deep and permanent as any other.

The love of variety and amusement is a predominant part of their nature, and if they cannot find them in objects of taste and innocency, they will in what is vile and criminal. Thus same natural propensity, which leads the favoured children of some to the enjoyment of refined and innocent means of amusement, as active and powerful among those who stroll amid scenes of profanity and wickedness for the same purpose. As the child goes out in pursuit of amusement, he should be presented with such attractions as would immediately engage his attention and direct his thoughts to moral and suitable objects.

Now, nothing can be better calculated for this purpose than moral and religious music. Pure and celestial, it refines their sensibilities, and inspires them with every thing that is good, noble and benevolent. Attractive and expressive of pure and moral sentiments, it wins in the most pleasing manner the attention, and impresses the mind with a deep and permanent reverence for religious and sacred things. Free from all causes of dispute, strife and envy, so common in other sources of amusement, it leaves the heart undisturbed by rancorous feelings and corroding revenge, and promotes a kind and friendly intercourse, important both to the happiness of our children, and the peace of society. As a most pleasing and innocent amusement then, an opportunity for learning a suitable kind of vocal music should be placed within the reach of every child and youth—in every school, whether private or public.

Parents should remember, also, that the exercise of the lungs in singing, is one of the best means of preserving and promoting the health of their children, especially those who are much confined at school and whose habits are sedentary and inactive. This subject has received the particular attention of the most learned men on both sides of the Atlantic, as well as the experiments of many skilful teachers of children, and they all agree in the fact that the exercise of singing strengthens the lungs, and preserves them from diseases of a pulmonary kind. But there is another and still more important reason for the cultivation of moral and religious music among children and youth. I mean its strong moral and religious influence. The fact that some who have cultivated sacred music from their earliest years are still immoral men, is no proof against its divine influence. Without it they may have been much worse. There are degrees in vice as well as in virtue.

If in manhood we carefully analyze all those little thoughts and propensities which seem to lie so far back in the recesses of the heart, as to be incapable of influencing our present sentiments and actions, we shall find them, not only the impressions of our earliest days, but much to our surprise, the most active principles in our characters, both moral and civil. In view of this interesting fact, we see the great importance of teaching our children to chant the sweet strains of Sacred Song when we consider their peculiar adaptation to the youthful mind and affections. In youth, the mind is open and susceptible, because it is free from most of those errors and influences which so frequently mislead our conduct and opinions in after life. This is the time to engage it in the pursuit of all that is noble and virtuous, and store it with moral and reli-

to sepa. At until the little hours are striking, to the injury of health and the diminution of family comforts, but to the decided benefit of the publican!

ADVOCATES SHOULD NOT MAKE SPORT AT MEETINGS.

There are many of the advocates of total abstinence, at our public meetings, who are too much in the practice of treating their hearers to laughable anecdotes, fitter for a company of Bacchanals sitting over their poison, than for forwarding that benevolent cause. These stories often set the meeting in a roar of laughter, which only tends to deaden the good effects which may have been produced by some previous speaker, who has perhaps touched the heart of his hearers by his serious and convincing manner of handling the subject. At meetings where such has been the case, it has always been observed that a much smaller number of individuals are induced to adhibit their names to the pledge; which proves, what every rational person would at once conceive to be truth, that to excite laughter at vice is not the way to lead people to abhor it.—*Scottish Temperance Journal.*

SABBATH BREAKING IN MALT-HOUSES, &c.

From the Scottish Temperance Journal.

The following letter was written for the information of a friend, by a gentleman who is practically acquainted with the subject of which he treats, and we give it a place in our columns, in the hope that it may be made more extensively useful in exposing the sinfulness of the trade of making intoxicating liquors, and the criminality of all who buy, or sell, or drink these accursed beverages, which are not made, but in direct and open violation of God's holy law:—

MY DEAR SIR,—In answer to your first question,—“Can malt possibly be made without Sabbath labour?” I have to state, it is possible, in isolated and extreme cases, to make malt without interfering with the Lord's day; but for the purpose of trade, this would be so unprofitable that I venture to say there is not at present, nor has been for generations, a bushel of malt used in Great Britain but what has, more or less, been wrought upon the Sabbath day! A short account of the process will explain this to you.—The grain, which is to be malted, is kept covered with water 50 hours (in no case will the law allow it to be less than 40 hours), it is then thrown from the cistern into a square frame, where it must, according to law, lie 26 hours, after which it requires to be turned or wrought three or four times every day, else it would mould, or be otherwise destroyed; and this working is continued for eight, ten, or twelve days, counting from the time it was thrown from the cistern. Now, suppose that a person, wanted to keep the rest of the Sabbath entire, and yet continue the trade of a maltster, he would wet his grain on Saturday, and throw it out on Monday; and at some seasons, namely, in the heat of summer, he might have it ready for the kiln on Saturday night, where it might, perhaps without much damage, be untouched till Monday, when it might dry it; and thus avoid breaking the Sabbath. But, observe, in this case he must only work in summer, *losing all the winter*, which, in fact, in Britain, is the only malting season; and further, he could only wet his grain, or perform a malting process once a week, because, if he wetted his grain on any other day than Saturday, he must work his grain on the Sabbath day.

I have here supposed a case, and shown the possibility of making malt without Sabbath labour. No man, however, could thus make malt and sell it without grievous pecuniary loss; and why? In every malting establishment you will find three, four, or five malting operations, all going on at the same time; because, they wet grain every four days, and, therefore, they have the floors (that is the wetted barley lying on the floors) at all ages, requiring the same turning on Sabbath as on other days of the week; nay, in most places, the operation of drying it on the kiln is carried on openly on the Sabbath day. In a parish, not a hundred miles from Killearn, there is a malt-house not far from the church, and within sight of the manse, whose kiln is *blazing away every Sabbath*. We may, then, safely affirm that, as an article of trade, no malt can possibly be made without Sabbath labour.

Your other question, “Is it possible for brewing and distilling to be performed without working on Sabbath?” may be answered

in the same manner, at least as regards distillers. There is a possibility for a small distillery, constructed with four working tuns only, to carry on their distillery operations without much Sabbath labour; the exceptions, however, are so rare, and so little adapted to pay, that it may be safely asserted that neither distillers nor brewers can carry on their operations (apart from malting) without Sabbath labour. The fermenting process in both requiring such strict attention, the adding yeast from time to time, and watching the operation, least the vessels should run over, &c., that in all these establishments, of any importance, there are constantly to be found men employed during the whole Sabbath. I have had much and long experience about both breweries and distilleries, as well as malt-houses, and I never yet knew one of them wholly without Sabbath desecration. You will observe, then, that with brewers and distillers that part of their work called fermenting cannot be carried on without Sabbath labour.

March 7, 1842.

After reading the above plain incontrovertible statements, we think no one will deny that the manufacture of our intoxicating liquors causes a fearful amount of SABBATH BREAKING; and, therefore, it follows that every person who uses these beverages is guilty of countenancing and supporting the grossest profanation of the Lord's day, and does most certainly participate in the sin of those men, who for gain, set the wise and merciful laws of the Almighty at defiance, by causing about FORTY THOUSAND of our fellow-subjects, in the United Kingdom, to WORK EVERY SABBATH DAY,—who kill their unfortunate servants by preventing them from taking that rest, *every seventh day*, which is necessary for healthful existence, and which He, who “knoweth our frame,” has commanded them strictly to observe,—and who rob them of that time which the Creator has given in an especial manner to the working man, for the refreshment of his body, and the improvement of his mind, by compelling them to work on Sabbath, or WANT, contrary to the injunction of Him, who has said, in the Sabbath “*thou shalt not do any work*” Although our intoxicating liquors were as wholesome and beneficial as they are pernicious and unnecessary, the fact that *forty thousand men* are employed in making them every Lord's day should be, of itself, quite a sufficient cause to make every sincere conscientious Christian abstain entirely from using them; but when the destructive nature of these beverages is considered—when we reflect on the misery and crime which their use has spread over the land, and the thousands of precious souls which they have eternally undone,—we must admit that the guilt of those who continue to use these liquors, while they know these things, is fearfully aggravated, and the duty of all to abstain from them becomes more imperative and binding.

ENGLAND AND DRUNKENNESS.

England, professing to be a Christian country, was, undoubtedly, the most drunken nation in the world. Englishmen had carried the vice of intoxication to every part of the globe; there was not a port in the universe which had not been polluted by an exhibition of English drunkenness. So much so, that, among the Hindoos, the words christianity and drunkenness are synonymous terms, and the word Christian is commonly made use of as a reproach to all drunkards. In France, too, when a drunken man is staggering through the streets, it is common to hear some one exclaim, “Ce n'est qu'un Anglais!”—it is only an Englishman! There is also more drunkenness in Bombay, amongst one European regiment, than in the whole 200,000 native troops.—Every Christian check ought to be tinged with the blood of shame to hear such facts put forth to the world; and the tears of England's repentance ought to wash every shore, and her lamentations be sent forth to every corner of the globe, in atonement for the misery she has been the means of propagating by her baneful example.—*Archdeacon of Bombay.*

PROGRESS OF THE CAUSE.

CANADA EAST.

HUNTINGDON, May 27.—We have just had the most extraordinary and successful meeting ever held in Huntingdon. A

or at least left them where their morals or virtues could not be endangered.

Apprentices are criminally neglected in this respect. If we are addressing masters or guardians, we would enjoin it upon you as an imperative duty to know where your apprentices spend their evenings.

The parents of those children have committed the moral and religious education of their boys to your care. They expect you to be faithful to them. If you neglect your duty, they may be ruined. But if you manifest an interest in their welfare, they will use their best endeavours to please you. The parents of the youth will thank you kindly for the welfare you feel in their children—and the boys in time will feel an attachment towards you that will induce them by choice, to remain in your society.

MISCELLANEOUS ITEMS.

PERSEVERANCE.—"I recollect" says Sir J. Barrington, "to have seen in Queen's County, a Mr. Clerk, who had been a working carpenter; and when making a bench for the session justices at the Court house, was laughed at for taking peculiar pains in smoothing the plank for the Judge's seat. The carpenter, nothing disconcerted, continued his work with special attention, and as a reason for being so very nice in finishing the seat, jocosely expressed his intention of one day occupying that very seat himself. Time passed on, and the carpenter, assiduous and attentive both to business and to mental culture, was afterwards seen as presiding judge on the very bench which he had a few years before been so nice in planing."—*Teetotaler.*

FEARLESS DISCHARGE OF OUR DUTIES.—That great lawyer, Lord Erskine, when at the bar, was always remarkable for the fearlessness with which he contended against the Bench. In one of his contests with the judges, he explained the rule of his conduct at the bar in the following terms:—"It was the first command and counsel of my youth, always to do what conscience told me to be my duty; and to leave the consequences to God. I shall carry with me the memory, and I trust the practice of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has ever been even a temporal sacrifice. I have found it, on the contrary, the way to prosperity and wealth, and I shall point it out as such to my children."—*Youth's Gazette.*

Industry is but of little value unless it be regular. No good is gained by working only by fits and starts. To avoid the formation of habits of irregularity, endeavour to go upon a fixed determinate plan, in reference both to your ordinary avocations, and your periods of study and reflection. To a steady perseverance in the plan you have laid down for yourself, add the virtue of punctuality. One half of the people you meet with have no accurate idea on this important matter. They make life a play and what is truly ridiculous, many of them perform their parts very badly. Instead of being punctual, they care not how they keep their engagements, and thus punctual men get ahead of them. Many complain that they are prevented from being punctual by the multiplicity of their engagements. But this, in most instances, is a delusion; all men may be punctual to the extent which is necessary to gain them a reputation for regularity, if they choose.

The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or at nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day.

LATEST NEWS.

The most prominent feature in the news by the *Britannia*, steamer, June 4, from Liverpool, was two additional attempts on the life of the Queen of England, which, through the Divine goodness, were ineffectual. The assassin is named Francis, an Englishman, about 20 years of age, son of a scene-shifter at one of the theatres.

It was rumoured, in Paris, that another attempt had also been made on the life of the King of the French.

The distress in the manufacturing districts was increasing, and government had, to a very partial extent, afforded aid.

The troubles in Ireland continued. The Income Tax and the Tariff Bills had nearly passed the House of Commons, and it is expected would soon be taken through the House of Lords, and receive the Royal assent. The alterations in the Tariff Bill were very trivial.

Emigration to Canada and the United States, was going on very rapidly at some of the British ports.

Gluznee, in which a small Sepoy force were stationed, had fallen; but Colonel Pollock had forced the Khuber pass, and, consequently, General Sale would soon be reinforced.

The shock of an earthquake has been felt in some of the West India Islands, attended with a dreadful loss of life and property. One town, Cape Haytien, in St. Domingo, was entirely destroyed, and of its inhabitants, 15,000 in number, two thirds are said to have perished.

MONTREAL PRICES CURRENT.—June 27.

ASHES—Pot 28s	FLAX SEED 4s 6d
Pearl 29s	TIMOTHY do 15s
FLOUR—Fine . . . 33s a 33s 9d	CLOVER do . . . 9d a 1s pr lb
U. States . . . 32s 6d	CANDLES—Montreal . . . 7d
F. M. 31s 3d C. M. 25s	IRON—English, 10s a 12s 6d p ct
WHEAT 6s 6d a 7s	Scotch Pig, 4s 9d a 5s "
OAT-MEAL 11s pr ct	Castings . 18s 6d a 19s "
Can. Am.	NAILS—Cut . . . 22s 6d a 25s "
PORK—Mess, . . . \$9, \$8½	LEATHER—Solc, 1s 2d a 1s 3d lb
P. Mess, . . . \$8½, \$7½	LINSEED OIL . . . 3s 9d a 4s gal
Prime . . . \$7½, \$6½	SOAP 2½ a 3d lb
Cargo . . . \$6½, \$6	SUGAR—Musco 38s 9d a 4s 6d ct
LARD 4d a 5d	Refined . . . 6½ a 7½ lb
BEEF—Mess . . . \$10½	TEA—Y. Hyson . 2s 8d a 3s 4d
Prime Mess . . . \$9	Twankay . . . 3s a 3s 4d
Prime . . . \$7½	Imperial . . . 4s a 4s 3d
Cargo . . . \$6	EXCHANGE—On London 9 a 10½
TALLOW 5½d	New York 3½
BUTTER—Salt 6½d	Canada West 1 a 1½
CHEESE 4d a 6d	

The last quotations of Flour in Liverpool were 35s. 6d., duty paid. Freights to Liverpool—Flour 3s. per barrel; Wheat 6s. per quarter.

MONIES RECEIVED ON ACCOUNT OF

Advocate—U. Seymour, Madoc, £2 10s 0d; R. Holden, Belleville, £4; J. Haun, Point Abino, £0; J. McDonald, agent, from sundries, £2 1s 0d, and £6 5s 0d; J. M'Kirdy, Amiens, 15s; A. Russell, St. Nicholas, 5s; T. Demorest, Demorestville, £1; J. M. Tupper, Brantford, £3 6s 0d; J. Gelson, Black Rock, N. Y., 5s; J. Hinton, Richmond, £2 5s 0d; W. Holehouse, Quebec, £4 5s 0d; J. Hadfield, Phillipsburgh, £2 10s 0d; J. C. Eaton, Chelsea, £2 5s 0d; S. Waldron, Wilton, £1 12s 6d; J. Russell, Ormstown, 10s; E. Pridham and J. Woodward, Grenville, 10s; J. E. Fenton, Huntley, 5s; J. Allen, Perth, 10s; J. Black, Port Colborne, 15s; M. Hay, Port Hope, £2 10s 0d; W. Glasford, Gloucester, £1; R. Woodliffe, Stanley's Mills, 5s; J. Frazer, Roxborough, £1 15s 0d; J. Wheeler, Asphodel, 15s; C. Perry, jr. Marshallville, £1 15s 0d; A. Christie, Toronto, £1 5s 0d; Sundries, Phillipsburgh, and Bedford, £1; W. Edwards, Clarence, £2 10s 0d; W. Mudie, Walpole, 15s; A. B. Pardee, N. Augusta, £2 10s 0d; Leslie Brothers, Toronto, 5s; A. B. M'Nabb, Kingston, £1 0s 0d; C. S. Blows, Westmath, £1; G. Silver, Brantville 5s; T. Short, Otonabee, £3 10s 0d; Sundries, Montreal, £3 6s 8d.

Arrears VII. Vol.—R. Holden, Belleville, £1 12s 9d; J. Hinton, Richmond, 15s; J. Chamberlain, Abbotsford, £2 10s; J. R. Orr, Montreal, 6s 8d; J. Black, Port Colborne, 5s; M. Hay, Port Hope, £2 10s 0d; D. Archibald, Osnabrock, £1 10s 0d. *Anti-Bacul. us.*—R. Holden, Belleville, £2 3s 9d; W. Holehouse, Quebec, 3s 9d. *Agency Fund.*—Percy Society, 16s 6d; Cavan Society, 10s; Clarke Society, 8s; James Edwards, 5s. *Donations.*—93d. Highlanders, Toronto, £1 7s 6d. *Tracts.*—J. M. Tupper, 9s.

part, we cannot see why an operative should not have it in his power to lay out his income of twenty shillings weekly, with as much mercantile advantage as any gentleman who lays out ten times the sum. Just let any person, in easy circumstances, fancy the idea of postponing his weekly supplies of food, and other articles in common use, till seven or eight o'clock on the Saturday night, and then sallying forth among all sorts of mean establishments, picking up goods, not only at an advance on regular prices, but generally of an inferior quality. And yet the practice of paying wages on Saturday evening dooms thousands of families to this comfortless and thriftless mode of procedure. We repeat, it is fraught with injustice, and should at once be every where abolished.

But the practice is attended with worse results. It has a decided tendency to demoralize, and is now, in point of fact, demoralizing no small portion of the working classes. Saturday night brings with it a certain holiday humor. No work is to be done on the morrow, and we may give ourselves up to a little recreation. This recreation, it is almost unnecessary to say, takes too frequently the form of drinking exhilarating beverages in short, from less to more, the man, forgetful of home and its demands, gets tipsy. The result is well known. The condition of some of our large towns on Saturday night and Sunday morning is fearful. Mr. Alison, sheriff of Lanarkshire, says, in one of his works, that in Glasgow—*From ten to twenty thousand workmen are more or less intoxicated every Saturday, and for most part of Sunday.* Think of a town with ten thousand men drunk in it at one time. Against the demoralization produced by this state of things, the most ingeniously contrived schemes, for the benefit of the lower orders, can scarcely make head. Yet it is worth while making an effort. We are far from saying that the payment of wages on Friday would produce sobriety, but we feel assured it would contribute largely to that result; for the obligation to return to work on the Saturday would lessen the desire to go astray, and a habit of refraining from indulgence, on receiving wages, would have its due weight in improving the general habits of the individual.—*Chamber's Edin. Journal.*

THE SOBER TAXED FOR THE DRUNKARD.

* * * * *

There is yet another mode in which the sins of the sot are visited upon the sober. The *ale-houses* and *beer-houses* are multiplied for the convenience and profit of two parties—first, for the various grades of the intemperate, whose appetites are there gratified, though not satiated; and, second, for the profits of the priests of Bacchus—the landlords as they are called—and of their landlords, the owners of these licensed houses. These, sad to say, are frequently 'christian magistrates,' who have obtained these licenses as matters of profit, for increasing the value of their property, though destroying the virtue of the people—men who often sit in judgment upon crimes concocted and committed in these very houses. *Public-houses are licensed nurseries of crime!* How then, can christian men hold property in them? How can they be tolerated, much less multiplied, by christian magistrates, who, in the language of St. Paul, ought to be 'ministers for good'?—It would be nothing but fair to impose the cost of all the crimes originating in houses for the sale of strong drink upon the occupiers and proprietors; why should the sober be taxed for the crimes engendered there? The sober—the tee-totalers—who protest against the whole drinking system, ought to be exempt. In closing its report of the late Somerset assizes, the *Morning Herald* has these excellent observations:—

"The classes of offenders that have been tried throughout the circuit have been much as usual; at the same time, it is most melancholy to notice the large majority of all crimes of violence that originate in those sinks of depravity and vice, the beer-shops. Is a man indicted for cutting and wounding, or any offence of that sort, ten to one but the evidence discloses that the offence was perpetrated in a beer-shop. Is a robbery concocted or a burglary planned, it is in the beer-shop that these things are carried on.

The great preventive to the amount of crime which this circuit has disclosed in this part of the country, is no doubt a relief of the burdens under which the poor labour, and a better system of

education, by which they shall not only be taught to read, write, and other such useful branches of learning, but be brought under the influence of high and elevated morals, that will make them good citizens here, and prepare them for a better, a brighter, and a happier economy in another world. May clergymen of all ranks and sects do their duty throughout this part of the country, and may they reap an abundant reward!"

Public-houses, however, add to the burdens of the poor, by wasting their resources, diminishing trade, and swelling the number of paupers and criminals; they are opposed to the progress of education and morality, for there no man is taught to read, write, or pray, but to drink, riot, and blaspheme; there, those who might have been trained for virtue and for heaven, are tempted to vice and prepared for perdition! For all these evils a great antidote has been discovered—total abstinence from the drunkard's drink. In reference to this antidote, we repeat the prayer of the *Herald*, "May men and ministers of all ranks and sects do their duty throughout the country, and may they reap an abundant harvest."—*British Temp. Adv.*

TEE-TOTALISM V. DELIRIUM TREMENS.

Mr. Haughton, of Dublin, says:—"Tee-totalism has almost banished that frightful disease, *delirium tremens*, from among the poor of our city. Previous to the temperance reformation, cases of this most fearful disorder were most frequent, often as many as four, five, or six in a week during the whole of the last year. I have not been able to ascertain that even one bad case has been known in the hospital; a few (not more, I believe, than three or four) of a mild character have been received. I need scarcely make any comment on this fact. Through your columns I offer it to the rich and respectable classes of society, and I solemnly appeal to each and every one of them, to do what they honestly and conscientiously believe to be their duty as regards this great moral movement of total abstinence from all intoxicating drinks, which I humbly but sincerely advocate. *Delirium tremens* afflicts the rich as well as the poor; perhaps the former class are the greater sufferers from this sad affliction. Medical men know much of its horrors among the wealthy. I understand it is a disease produced, not so much by occasional, or even frequent intoxication, as by a constant use of alcoholic drinks, which seldom results in drunkenness, but in that so-tishness which habitual drinking produces. Whatever may be the cause, it is well known that the effects are dreadful beyond description, and I think I have proved by unquestionable evidence that tee-totalism is its effectual preventive. I call upon all—for all have influence, for good or for evil—seriously to consider this question; and, before God and man, I say to all who continue to use intoxicating drinks, think of the serious responsibility which such a practice of the present day casts upon you. In the words of Dr. Greene, of the Vermont Academy of Medicine, United States, I conclude—"He was one of a club of ten or fifteen, of various professions, who used to meet every week for convivial purposes, wine being the beverage generally used. He soon found the evil tendency of such habits, and determined to break them off, warning his companions, at the same time, of the danger. About seven of them turned a deaf ear to his expostulations, and laughed at the idea of becoming intemperate; but five of the seven are now filling a drunkard's grave, by the bed sides of three of whom he had stood and closed their eyes amid the horrors of *delirium tremens*."—*Ibid.*

REFORM YOUR SECRET ORDERS.

A correspondent of the *British Temp. Advocate*, says:—"I have long wished that some able advocate of temperance would call the attention of members of the various secret societies to the temptations and expenses incurred by holding their meetings at public houses. I beg to submit the following statement to the eye of any advocate or brother who has the good cause of tee-totalism at heart, hoping that, after a perusal, they will draw a just conclusion, and say how far the baneful traffic is supported by the members of our respective societies. Upwards of twenty-seven years' connexion with lodges, &c., has taught me that great good would result from having halls, or private places, to meet in, where intoxicating drinks should find no abiding place. There is a misnamed friendship which is often dry, and causes a reluctance

had been publicly announced for several days, no one attempted to dispute the position of the tea-totalists, that the manufacture, sale, and use of intoxicating liquors is incomparably the greatest cause of Sabbath profanation. The Glasgow society is about to appoint a *City Missionary*.

IRELAND.

We confess we were somewhat startled when we saw it recently announced, in a speech of Sir Robert Peel, that tea-totalism was on the wane in Ireland, as far as the fact could be gathered from the state of the revenue. No data were given, but the impression conveyed was, that the Exchequer was benefitted by the relapse to former habits of intemperance on the part of the Irish people, and benefitted in a very decided and considerable way. The Finance Accounts for the year, ending 5th January, 1842, are now before us, and they enable us to contrast that year with the preceding:—

Irish Whiskey duty, 1841.....	£1,032,582
“ “ “ 1842.....	964,711

Decrease in the latter year..... £67,871

This is what Sir Robert Peel calls an augmentation of the whiskey revenue of Ireland, and a proof that tea-totalism is on the wane! Let us compare tea-totalism with what it is now, and what it was three years ago:—

Whiskey Revenue, 1839.....	£1,510,092
“ “ “ 1842.....	964,711

Decrease..... £545,381

The whiskey revenue was by no means at its maximum in 1839. Not many years preceding, it exceeded £1,700,000, and it is now down to £964,711.

Notwithstanding the continued depression in the whiskey trade, the Irish revenue is, on the whole, a little more than the last year's amount:—

Total net Irish Revenue, 1841.....	£1,107,866
“ “ “ 1842.....	1,198,689

This shows an increase of upwards of £90,000, which appears to have been principally produced by an addition to the consumption of tea:—

Tea produced in 1841.....	£153,924
But it produced in 1842.....	534,563

being an augmentation in this article, in one year, exceeding £30,000. There is also an increase on other articles, such as Sugar and Tobacco.—*Dublin Register*.

HAMBURG.

The temperance reform in Germany is gaining ground more and more. There are published regular reports of different societies, pamphlets, sermons, journals, songs, and a female temperance society has been organised at Osnabruck, where the society numbers more than 2,300 members. The society at Hamburg numbers about 650 members. In East and West Prussia are several large societies, and the amiable Queen of Prussia favours them very much.—*Extract of a letter from J. G. Baetner*.

SWEDEN.

The work is going on here; there are upwards of fifty thousand pledged members. Wherever the work has been carried on by a clergyman, it has swept all before it. In one place, not a drop of liquor has been drunk for sixteen months. At any of the weddings. In another place 200 stills have been stopped in a couple of years. There were lately about 165,000 stills in the country, deluging the land with more than forty millions of gallons of strong drink annually.

AFRICA.

The Rev. Mr. Govan, Agent of the Glasgow Missionary Society in South Africa, writes as follows:—

“I attended a somewhat interesting meeting on the evening of

New Year's Day, (1841) a soiree of a total abstinence society among the coloured people. It was held in the church of Mr. Robson, the London Society Missionary, who presided. We were entertained not only with tea, coffee, &c., but also with vocal music, of which the Hottentots particularly are passionately fond, (and they do sing beautifully) and a number of speeches. Among the speakers, there was one Caffre, one Fingo, one Apprentice, three Hottentots and, I think, one Bechuana. They spoke chiefly in Dutch, though one or two interspersed a little English, and though I could form no judgment of the matter of their speeches, yet I could perceive that they generally spoke with considerable freedom and propriety of manner; and that they succeeded in gaining the attention and exciting the interest of their audience.”

CAPR OF GOOD HOPE.—The Rev. Mr. Robson, Port Elizabeth, assisted by the American Missionaries, introduced total abstinence societies into this colony. The number of members in Port Elizabeth is now 150 Europeans and 350 coloured persons. Among the latter, the success of the principle in promoting industry, cleanliness, decency of apparel, and attendance on public worship, is noticed with heartfelt satisfaction. Their marriage feasts and funeral solemnities are conducted with great propriety, and their general conduct is such as was unknown among the aborigines of the colony a few years ago. In Graham's Town, the cause of total abstinence is making rapid advances. A few drunkards have been reclaimed, and 240 white persons have signed the pledge.—*Annual Report*.

SOUTH AUSTRALIA.

Tea-totalism has taken root in this distant colony, and is bringing forth the same good fruit that it has produced at home. The society at Adelaide had a procession and soiree in January, of a very interesting description. About 200 persons have signed the pledge there, thirty of whom were once the slaves of intemperance. A temperance hotel has been opened in Adelaide.

UNITED STATES.

SIXTH ANNIVERSARY OF THE AMERICAN TEMPERANCE UNION.

From the Journal of the Union we compile the following account:—

“The Sixth Anniversary of this institution was held in the Broadway Tabernacle, on Wednesday evening, May 4. The report states that the Committee have during the year, issued from their office about 120,000 Journals, 45,000 Youth's Advocates, 40,000 Almanacks, 10,000 Temperance Hymn Books, and a variety of tracts and hand bills, making an aggregate of 700,000 publications.

The number of pledges gathered in the United States during the year; and gathered chiefly from among hard drinkers, tipplers, and drunkards, it estimates at over half a million; 30,000 of these are in Kentucky, 60,000 in Ohio; in all the west 200,000, of whom every seventh man is reported as a reformed drunkard, and every fourth man a reformed tippler. It reports 50,000 signers to the pledge in Maine, with 5,000 reformed drunkards. In Boston 20,000 have signed the pledge, of whom 13,000 are Washingtonians. In central and western New York 50,000. In New York City 15,000. In Philadelphia and the region round about 20,000. In Pittsburgh 10,000. From the returns which have been made, it estimates the number of reformed drunkards at over 50,000, and of tipplers and hard drinkers who have signed the total abstinence pledge at least treble that number.

The report relates the commencement of this extraordinary movement among six intemperate men in the city of Baltimore, who while sitting over their cups in a public tavern, commissioned four of their number to go and hear a distinguished preacher who was that evening preaching on temperance. After their return the sermon was the subject of remark. One of them expressed an approbation of its truths, when the landlord perceiving the danger he was in of losing his customers, exclaimed that they were all cautioning hypocrites. They differed from him, and agreed to form a total abstinence society. They did so, and for want of speakers and business proposed that each one should tell of

Washingtonian, Mr. Hyde, from New York State, came down from Malone, with a volunteer band of music, and held two meetings, the first in the afternoon, the other in the evening. Both were crowded; and certainly the enthusiasm and good feeling produced by Mr. Hyde, on both occasions, were such as to lead many to say—"We never saw it after this fashion before." All classes were gratified; any thing like indifference or opposition was out of the question. The perfect good humour of Mr. Hyde; his manliness of views; his appropriate anecdotes; and withal his patriotic appeals to conscience, and the finer feelings of our nature, disarmed opposition, and left good impressions on every mind. *One hundred and fifty-two* names were obtained. Three of the officers, in the volunteer company of militia, simultaneously came forward and signed the pledge, and were received with three most hearty cheers. Laden with the good wishes of all, Mr. Hyde proceeded next morning on his campaign against the foe.—D. DOBIE.

GRANBY, June 13.—The "Granby Total Abstinence Society" held a *soirée* on the 2d instant, which was numerously attended, not only by members of different societies, but by many who were not. We were joined by the Catholic T. A. Society, numbering about 60, and the greater part of the Juvenile Society were also present; and in all probability will never have the proceedings of that day erased from their memories. The assemblage took place at the Church in the village, which was filled to overflowing.—There were hundreds of all sizes, of all nations, and of all religious denominations assembled for the purpose of uniting their efforts to promote one great cause. The meeting listened to several appropriate addresses from the Rev. Mr. Balfour, Dr. C. Cotton and Mr. Dougherty, together with remarks made by the president, the Rev. Mr. Fox. After the exercises of the morning were over, the procession was formed in order, preceeded by music, the national colours, and other banners suitable for the occasion, and moved to Captain E. Hall's, where a rich repast was served up for the occasion. Upwards of 300 sat down to dinner; and after the cloth was removed the following toasts were given and heartily responded to:—

Proposed by H. Lyman, Esq. seconded by S. Wetherbe, Esquire.

"The Queen, God let the gentle sway of her sceptre ever bear testimony to our true allegiance, and the devoted loyalty of her Canadian subjects."

Proposed by W. Frost, Esquire, seconded by Patrick Hackett.

"Temperance, may her roots stick deep in Canadian soil, and her branches flourish, until every clearance of our back-wood settlements become verdant, healthy, and productive, under the shadow of her protection."

Proposed by Dr. Butler, seconded by Dr. Cotton.

"This day, may it long be remembered as a satisfactory evidence of Temperance reformation among us, the harbinger of future prosperity."

Proposed by Mr. J. G. Cowee, seconded by Mr. Ross.

"The Granby Total Abstinence Society, let those who have enrolled their names ever be faithful to the pledge."

"Together with many others suitable to the feelings of the happy assembly, which I shall omit for want of space.—W. Frost.

FROST VILLAGE, June 9.—Since the establishment of the society here, on the 7th October last, 250 names have been obtained to the total abstinence pledge; and although there have been some few instances of members returning to their former habits, still it is a satisfaction to know, that within the last eight months, many have been convinced of the evils of intemperance, and have dispensed with the use of intoxicating liquor.—J. HUNGERFORD, Sec.

HULL, May 8.—Mr. Eaton writes that the society is in a deplorable situation. Opposition in the Church and no life out of it. He states that few copies of our paper are taken, so that at least one cause of the evil is ascertained. Friends then wake up, go round for subscribers to the *Advocate*, try to get a copy into every family, circulate tracts and above all seek help from on high, and your weakness will become strength.

CANADA WEST.

THOROLD, May 23.—We have been visited by Messrs. Wilson and Mitchell, and were highly interested by their remarks, and

the process of distilling, which was displayed before a crowded audience; at the close of which 10 names were added to our temperance list. Our society has only been ten months in existence, and numbers already 75 members. Much good has already been accomplished in this village, as the effects of temperance efforts—our enemies being judges. Drunkards have been reclaimed; the peace of families has been restored. Industry and frugality, have taken the place of drunkenness and idleness; which change of conduct has, in some instances, been followed by a change of heart. Some who were under the influence of spirits, and if not always among the tombs, like the man spoken of in the gospel, yet often in the tavern, are now clothed and in their right mind, and can be found, not only warm advocates of total abstinence principles, but exemplary members of the church of God. This effect is proof positive, to every enlightened mind—that temperance efforts lead to an acknowledgement of the claims of Jehovah upon man; and to happiness here and hereafter. Much praise is due to our worthy president, Jacob Keefer, Esquire, and vice-president, Rev. Wm. Beatty, who were some of the first advocates and members of this Society, for their zeal and self-denying conduct, to promote the happiness of their fellow men.—W. JAMES, Sec.

BURFORD, June 1.—The Big Creek Temperance Society has now been in operation for upwards of two years; we had our annual meeting on the 28th April last, which including those on the old and those on the tee-total pledges, we numbered 75 members, certainly a large number when the size of our settlement is considered. At our loggings and raisings all get along well without whiskey, and those of our neighbours, from the influence of the society, who have not joined us, most generally do not furnish it on the above occasions. The fact is, the use of spirits is fast getting out of repute amongst us, and the sooner the better; and, it may be asked, what friend of the true interests of mankind does not wish to see the triumph of tee-totalism, when the destructive and miserable consequences of an unrestrained use of intoxicating drinks are considered. May we not confidently hope, from the success which has already attended the temperance cause, that its course will still be onward: so that its influence shall mightily prevail over our wide spread earth, and that it may be the means, under the blessing of God, of more and more disposing the minds of men to the reception of the great and glorious truths of the gospel of Christ. We have to acknowledge the great aid given to our society by a highly interesting lecture given by Dr. Ross, of Burford, also to the Rev. J. Nall, of the same place, and the Rev. Mr. Clarke, of London. To the latter mentioned gentleman we are indebted for the introduction of the tee-total principle amongst us. Our office-bearers, for the present year, are:—Mr. A. Fairchilds, President; Wm. Lymburner, Vice President; with a committee of seven.—J. OSWALD, Sec. & Treas.

KEMPTVILLE, June 10.—A Society was formed here about ten or twelve years ago, on the old pledge of course; but some three years since they succeeded in establishing both pledges, which, in this society as in others, did not appear to work well; each party having an equal right to advocate their sentiments our meetings became anything but edifying, and our society anything but prosperous. In September last the state of the cause in this village and neighbourhood, was taken into consideration, and a desire manifested by the more strictly temperate, to form a society on the total abstinence principle only. A committee was appointed to form a constitution, and on the 4th October, we commenced our operations as the "Kemptville Total Abstinence Society," with 36 members; we have endeavoured to hold a meeting once a month since in the village or vicinity, and the result of our efforts is an increase to our numbers from 36 to 95; which is a greater number than was in good standing in the old Society.—In connection with the Society here, there is a branch Society on the other side of the township, which has also shared in the efforts of the friends here, and which at this time numbers between 70 and 80 members. The friends of temperance, in this place, are firm and united, and the Society prosperous, and are determined to agitate and agitate, till the public attention is aroused and brought to bear against the makers and venders of intoxicating drinks, the cause of our shame as a province, till the whole system of drunkard-making is destroyed, and the drunkard-maker,

TEMPERANCE READING ROOM.

THE COMMITTEE of the MONTREAL TEMPERANCE SOCIETY have opened a READING ROOM, in connexion with the Depot, on the same side with, and a few doors below, the Post Office, which will be supplied with TEMPERANCE JOURNALS, RELIGIOUS PERIODICALS connected with the leading Evangelical denominations, and a few of the best POLITICAL and COMMERCIAL PAPERS from Great Britain and the United States, as well as with the Montreal Journals and Papers from all parts of Canada—See List below. Annual subscription for persons in business, 10s.; for all others, 5s; transient subscribers, 1s 3d per month; non-subscribers, 1d each visit. Open from SEVEN o'clock, A. M. till NINE o'clock P. M.

N.B. The Temperance Reading Room will be closed on the Lord's Day.

LIST OF PAPERS.

- Montreal Herald.
- " Courier.
- " Gazette.
- " Times.
- " Messenger.
- " Transcript.
- " Standard.
- " Register.
- " Harbinger.
- " Christian Mirror.
- Quebec Mercury.
- " Gazette.
- Toronto Examiner.
- " British Colonist.
- Kingston Whig.
- " Tourist of the Woods.
- St. Catharines Journal.
- Brockville Recorder.
- Cornwall Observer.
- Perth Courier.
- Sherbrooke Gazette.
- Miramichi Gleaner.
- Bytown Gazette.
- Niagara Chronicle.
- " Reporter.
- Woodstock, N.B. Telegraph.
- Sandwich Herald.

- New York Journal of Commerce, and Tribune.
- New York Evangelist, Christian Advocate and Journal, Observer, &c.
- Boston Recorder, and Emancipator, &c., &c.
- Albany Cultivator, and Farmer's Monthly Visitor.
- New York Advocate of Moral Reform.
- Sunday School Journal and Messenger.
- Youth's Temperance Enterprise—Advocate
- Reformed Drunkard—Washingtonian—Standard—Total Abstinent Enquirer—Gazette—Herald—Glasgow Journal—British Advocate—Bristol Herald—Journal A. T. Union—Recorder—Advocate—Morning Star Organ.—And several others expected.

JUST ARRIVED,

FROM GREAT BRITAIN AND IRELAND,

- London Patriot.
- " Watchman.
- " Record.
- " Non-Conformist.
- " Saturday Journal.
- " Baptist Magazine.
- " Evangelical do.
- " Educational do.
- " S. S. Teacher's do.
- " Mechanic's do.
- " Wesley Asso. Mag.
- " Penny (new series) Magazine.
- " Missionary Register
- " Eclectic Review.
- Liverpool Chronicle.
- Scottish Guardian.
- " Pilot.
- Dublin Warder.
- " Christian Journal.

Montreal, June 1, 1842.

GARDEN AND OTHER SEEDS.

ALFRID SAVAGE & Co., Chemists and Druggists, next to the Court House, respectfully inform the Agricultural community of Canada, that they have formed connexions with some of the largest and most respectable Seed Merchants both in Britain and the United States, and that they will always have on hand a large and general assortment of FRESH GARDEN, FIELD and FLOWER SEEDS, of the best kinds.

A. Savage & Co. import, and have constantly on hand, a general supply of Genuine Drugs, English Chemicals, Patent Medicines, Perfumery, &c. &c.

Montreal, May 1, 1842.

OAKVILLE TEMPERANCE INN.—The

Subscriber takes this opportunity to intimate to the Travelling community, that he has opened a House for the ACCOMMODATION and COMFORT of Travellers, and hopes, by unremitting attention to business, to merit a share of public patronage.

N.B. Cheap Stabling.

JOHN FOREMAN.
Trafalgar, May 1, 1842.

PAPER HANGINGS.

A SUPPLY of the above article, of French, English, and American manufacture, constantly on hand and for Sale by

JOHN HOLLAND & Co.
Montreal, May 1, 1841.

JOHN BAIN, BOOKBINDER,

St. Joseph Street, 4 doors off M^cGill Street.

J. BAIN in advertising his removal to the above place, tenders his thanks to his Friends and the Public generally for their very liberal support, at the same time respectfully intimates, that he will endeavour to ensure a continuance of the same.

May 1, 1842.

JAMES A. DWIGHT & SON have just received per *Airey, Mary Muir, Benjamin Hart*, and other arrivals, 20 Packages of GOODS, comprising an extensive assortment of articles in their line, besides a large stock of CLOCKS, WATCHES, TIME-PIECES, &c. of all descriptions. They can now offer a great variety of fine Table Cutlery, Japanned Waiters and Trays, Astral Lamps, Bronzed Tea and Coffee Urns and fine Plated Goods; all of which will be sold low at their Store, corner of St. Francois Xavier and Notre Dame Streets.

Montreal, June 10, 1842.

Just Published, the

CANADA TEMPERANCE MINSTREL,

Being a collection of Temperance Hymns, Songs, and Poetry, selected and original. Price, Stitched, 7^hd., Boards, 1s., Bound, 2s. 6d., with an allowance of 25 per cent. discount to Societies or Booksellers taking a quantity.

Orders to be sent to Mr. R. D. WADSWORTH, Canada Temperance Depot.
May 6, 1842.

ROLLO CAMPBELL,

PRINTER,

WATSON'S BUILDINGS, PLACE D'ARMES HILL.

Orders in all Branches of the Business executed with

ACCURACY, NEATNESS AND DISPATCH.

Montreal, April 6, 1842.

REMOVAL.

J. & W. ROY have REMOVED to the J. NEW BUILDINGS in St. Paul Street, three doors north of the Custom House, and nearly opposite the COMMERCIAL HOTEL, where they are receiving a large assortment of SEASONABLE GOODS, which they will sell wholesale, on the lowest terms.

J. & W. R. have always on hand a valuable Stock of TABLE CLOTHS, TABLE COVERS, DIAPERS, SHEETINGS, &c.
May 14, 1842.

NEW GROCERY & PROVISION STORE,

M^cGill Street.

THE Subscribers, beg to intimate to their friends and the public, that they have opened a GROCERY and PROVISION Store, in M^cGill Street, opposite the EAGLE HOTEL; where they intend to sell articles in their line, WHOLESALE and RETAIL, of the best description and on the most reasonable terms.

RICHARD HOLLAND & Co.
Montreal, May 1, 1842.

BIBLE SOCIETY.

THE Committee of this Society hereby give notice, that an excellent assortment of BIBLES and TESTAMENTS is constantly to be found in their Depository, M'Gill Street; and that this year have been added some in Roan and Morocco bindings, gilt edges, in great variety.

JAMES MILNE,
General Agent and Depository.
Montreal, June 20, 1842.

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

A LARGE Assortment of the VALUABLE PUBLICATIONS of this Society constantly kept on hand. Many new Books have been added during the year.

JAMES MILNE,
Depository.
June 20, 1842.

{ GOVERNMENT EMIGRANT OFFICE,
Montreal.



THE Undersigned Government Agent at this Port for forwarding the views and intentions of EMIGRANTS from Great Britain and Ireland, takes this opportunity of advising all such persons as may require FARM SERVANTS, MECHANICS, LABORERS, ARTIFICERS, and others, to forward to his Office, (situated in the upper part of the St. Ann's Market) a concise statement of the number required, the rates of Wages to be paid, probable period for which they may be wanted, with prices of provisions, and usual Terms of Boarding and Lodging in their vicinity;—and at the same time, to furnish other information on the subject as may be considered of general utility to Applicants for Employment.

JAMES ALLISON, Agent.
Montreal, May 28, 1842.

W. M. MUIR,

(Late of the Firm of E. Muir & Son)
TAILOR AND CLOTHIER,

NEARLY OPPOSITE THE POST-OFFICE,

WOULD Respectfully call the attention of the Public to his superior assortment of SUMMER STUFFS, consisting of Doe-skins, Tweeds, Waterproof Tweed, Cashmerette, Parmatta, Gambroons, Summer Cloths, and a splendid article of *Drap d'Été*. Also, a large variety of VESTINGS, Figured and Plain Satins, Embroidered Cashmeres, Valenciennes, &c.

Mackintosh Coats made to order.
June 11.

CANADA SUNDAY SCHOOL UNION.

THE Committee of this Society beg leave to apprise the SABBATH SCHOOLS throughout Canada, that they have received a new and extensive supply of suitable Library and Reward Books, comprehending a general assortment of Elementary Books, such as Primers, Spelling Books, First, Second and Third Class Books, &c. &c. Bibles and Testaments, Union Questions, and other helps for Teachers; all of which will be disposed of at the usual favorable conditions to Sabbath Schools.

FIFTY ADDITIONAL LIBRARIES have also been received, varied from former supplies, which will be furnished to Poor Schools on the usual Terms. As many of those just received are already promised, to prevent disappointment, an early application will be necessary.

The Canada Sunday School Union holds no supervision over any School, further than that a Report from such School is required annually. (See Circular.)

Applications to be made (if by letter, post paid,) to Mr. J. C. BECKETT, Recording Secretary, or to Mr. J. MILNE, Depository, M'Gill Street.

Montreal, June 20, 1842.

DOCTOR SHERMAN'S

MEDICATED LOZENGES.

COUGH LOZENGES, the most effectual remedy for coughs, colds, consumption, &c. WORM LOZENGES, have been proved to be an infallible remedy, in more than 100,000 cases.

CAMPHOR LOZENGES gives immediate relief to nervous or sick head-ache, lowness of spirits, fainting, &c.

CATHARTIC LOZENGES.—Physicians recommend them to their patients when they have an abhorrence to common articles.

— ALSO —

Soda Lozenges — Magnesia Lozenges — Dinner Lozenges—Cayenne Lozenges—and Sulphur Lozenges.

SHERMAN'S ORRIS TOOTH PASTE,
Warranted the best preparation for cleaning the teeth and sweetening the breath.

SHERMAN'S PAPILARY OIL,
For curing sore Nipples.

SHERMAN'S POOR MAN'S PLASTER,
A sovereign remedy for pains or weakness in the back, loins, breast, neck, limbs joints, rheumatism, lumbago, &c. &c.

Hundreds of testimonials as to the efficacy of the above medicines may be seen by application to

JOHN HOLLAND & Co.
AGENTS, St. Paul Street.

May, 31, 1842.

CANADA TEMPERANCE DEPOT.

THE MONTREAL TEMPERANCE SOCIETY has opened a DEPOT in St. François Xavier Street, eight doors from St. Paul Street, on the same side with the Post-Office, where a supply of Canadian, British, and American, Temperance Publications will be constantly kept for sale; as also, Medals, Unfermented Communion Wine, small Stills for Temperance Lecturers, Cards of Membership, Prints, Pictures, and other articles connected with the advancement of Temperance principles.

FOR SALE.

Medals (silver).....5s 6d to 16s 6d each.
“ (white metal)...2d to 1s 8d “
Seals,.....6d “
Tracts,.....4d per 100 pages.
“ (in parcels)...1d to 10s each.
Sermons, Lectures, Discussions, &c. &c. &c.
Temperance Wafers and Pledge-Books.
Seventh vol. Advocate, bound,...2s 6d
Anti-Bacchus half bound.....1s 9d each.
“ boards,.....1s 7d “
“ stitched,.....1s 3d “
Temperance Minstrel, boards,....1s “
“ “ stitched,..7½d “
“ Almanack,.....3d “
Stills for Lecturers.....£1 “
Engraved Certificates for Juvenile Societies,
7s 6d a pack, or 2d each.

Frames for Certificates,.....1s 3d to 5s each.
Temperance Pledges,.....5s per 100.
“ Pictures, Wood Cuts, &c. &c.
Canada Temperance Advocate, 3d per number.
Communion Wine, or Unfermented Grape
Juice, in 1½ pint bottles, 13s 4d each.
Sewell's Plates of the Human Stomach, with
Explanations, 6s 3d a set.

Diplomas, (fine lith.) for members, . 7½d each.
Frames for Diplomas, from .2s to 11s 3d “
Swine and Cow Essays, 3s per dozen or 4d “

The same place will serve as the office for the *Canada Temperance Advocate*, the Montreal Temperance Society, and a Registry Office for Tee-totallers out of employment; and the whole will be managed by the Agent, Mr. R. D. WADSWORTH.

Montreal, June 1, 1842.

W. M. SHANKS has opened a TEMPERANCE HOTEL, at Lachine, near the Post-Office, where he can accommodate Boarders and Travellers. Tea, Coffee, and other Refreshments on the shortest notice.

Lemonade, Soda Water, and Ginger Beer, of the best quality.

Lachine, May 1, 1842.

found floating in the bay at Stewart's point on Saturday evening last. She was of very intemperate habits, and from some expressions used by her previous to leaving home, it is supposed that she threw herself into the water. Verdict of the Jury—"Found drowned."

132, 133.—We are informed that two young men, clerks to merchants residing about 15 miles above Westmeath, (on the Ottawa River) were drowned last week, while crossing a small river, they being in a state of intoxication.—June 15.

MISCELLANEOUS.

CURE FOR DRINKING SIMITIOUS LIQUORS.—Take two ounces of the flower of consideration, dissolve it in a pint of the spirit of self-denial; then add one quart of the juice of resolution to it; shake it well together—then put it into the golden bowl—if the golden bowl, (memory) be not broken: then sweeten it with the sugar of high reputation. A dram of these bitters may be taken as often as the appetite craves strong drink. A larger portion of juice may be added if necessary, and if one bowl-full should not perfect a cure, it must be filled up again with the same kind; the longer one takes these bitters, the less bitter will they taste.

NEVER TOO LATE TO REFORM.—Among the pines of New-Jersey state, there was a poor drunkard, who barely worked enough just to keep himself and children from starving, and the remainder of his time he spent in a drinking-house. It being near Christmas, he saw the landlord ordering a fine large turkey, with suitable trimmings, for his Christmas dinner, while he and his poor family had but a shin of beef. He went to his neighbor, Tom Jones, a brother drunkard, and asked him if he ever thought of how well they were feeding the rum-seller, while their own poor families were nearly starving. On reflection, this truth flashed across their minds, and they came to the resolution, that all the turkeys they paid for hereafter, their families should eat themselves, having the best right thereto. Accordingly, they signed the pledge, and they are now respectable men—their families are happy—eat their own turkeys, instead of giving them away to the rum-seller—and their once miserable homes, or rather huts, now abound with plenty. So much for sober reflection. Let no one despair.

A TEMPERANCE APOLOGUE.—The Washingtonians are driving a noble business among the old soakers of this city. On Thursday evening the church in Poidras street was literally crammed, and many a hard drinker we have no doubt, was taken out of the gutter. Among a great many pleasant anecdotes related by the speakers was one defining the unpleasant position of a certain Deacon, who wanted to be temperate without signing the pledge. He had been importuned to that effect until he became so outraged, that he arose, and before the temperance society, delivered a speech in favor of moderate drinking. He was allowed to proceed, and at his termination he seized his hat, and walked down the aisle with great dignity. There was present an old toper, who, at that moment, was about as full as he could well be, and being mightily tickled at the Deacon's speech, he staggered from his seat, and clapping the Deacon on the shoulder, exclaimed, "I say—hic—Deacon, *there's my sentiments!* I'll stand by you—hic—old feller, in them 'ere doctrines! So let's go and liquor!" The Deacon finding that his moderate drinking doctrines placed him in such disgraceful fellowship, went back and signed the pledge.—*Washingtonian, (Pa.)*

A WISE CONCLUSION.—At a temperance meeting in Baltimore, while there was a general rush for the secretary's desk for the purpose of signing the pledge, a rum-seller in the distant part of the room rose and spoke as follows. "You Washingtonian boys have got all my customers but one, and there, *he is signing now.* Guess its no use to open shop any more, so, with your permission, I'll sign too. He did so amid the cheers of the meeting.

A FACT FOR MERCHANTS.—A Missouri paper says:—But with five or six exceptions all our cases under the insolvent laws have been owing to intemperance. Groceries and strong drink have caused nearly all our insolvents to resort to that ignominious method of paying their debts. Nearly every one of them could have paid all his debts with ease, if he had been sober and steady. Nearly all the bad debts on the books of our merchants, mechanics and

men of business have accrued in consequence of intemperance.—*Organ.*

BAUTAL.—A drunkard in Baltimore, a few days since, took his son, a fine intelligent boy, to a Dentist, who extracted one of his teeth. Judge of his surprise when the brutal father requested him to extract three more, as he understood the dentist paid a dollar a piece for them, and he wished the money to buy rum. On the dentist refusing, he attempted to coerce him; a fight ensued, and he was taken to the police. So much for rum. Let the man who says he can drink and leave it off when he pleases, reflect on the mastery rum had gained over this individual.—*Ibid.*

In a lecture recently delivered by the Rev. Mr. Maffit, the following beautiful apostrophe to water was introduced:—

"The strength of rum! Give me only the pale water which nature brews down in the bright crystal alembics of her cloud-crested mountains. Give me, when I would assail, with strained nerves and the arduous outlay of bones and sinews, some amount of opposition, reared full and impassible in my path—give me only that pure flow which followed the stroke of the prophet's rod; give me that gush cool and clear that bubbled up before Hagar and Ishmael in the desert. Give me only that fluid which trickles down the bright sides of our own American mountains—gathers into rills in the woody uplands, then rolls into broad, beautiful, transparent rivers—springs into lakes, the mirrors to reflect all that is dark, or soft, or bright, in the unfathomed firmament above. Give me these crystal streams—these cool, fever-allaying waves, in health or sickness; when the thirst of the last fatal fever shall assail my vitals, give me these waters, unmortured and free, until that moment when I shall drink the waters of eternal life."—*Ibid.*

CHILDREN'S DEPARTMENT.

GRANDMOTHER'S CAKES.—During the last summer, a lady who was distributing tracts called at one of the houses in her district where was a little girl. After leaving the tract, she said she had been desired to request the families in her district to put their names to the temperance pledge. The lady of the house replied that both her husband and herself were already members. As the tract distributor rose to take her leave, the little girl whispered to her mother, "I should like to join the Temperance Society."

Her mother smiled, and said "Do you think you are old enough to understand what it means?"

"I think I could," she replied, "and I never mean to drink anything strong, so I think I might have my name put down."

Her mother read and explained the pledge to her, and wrote the little girl's name on the paper—Elizabeth S.—

Nothing further was said about the circumstance; but a week or two afterwards, Elizabeth went to her grandmother's to spend a day. After she had been there a while, her grandmother gave her a piece of vice cake, but just as the little girl was going to taste it, she hesitated; and when her grandmother looked at her some moments after, she was standing with the untasted cake in her hand.

"Why do you not eat your cake, my dear," said her grandmother; "do you not want it?"

"Yes, ma'am, I want it, and should like it very much; but I did not know but that it had some brandy or wine in it, and I have joined the temperance society, and so you know I must not eat anything that is made with these things."

"Well, my dear," said her grandmother, "you need not be afraid to eat this cake, for it is temperance cake. I am very glad," added she, "to see you so mindful of your pledge."

Elizabeth bounded off to her play, and in a short time, the cake was eaten; and she again at her grandmother's side, whispering, "Please, ma'am, give me another piece of your good temperance cake!"

During the progress of a temperance procession in Pennsylvania, a distiller, seeing his little son of thirteen in the procession, seized him by the collar, dragged him home, and after giving him a severe flogging, shut him up for twenty-four hours without food. The boy's mother took from him his badge and burnt it.

TEMPERANCE CELEBRATION.—A cold water army 5,000 strong, recently assembled and paraded through the streets of Philadelphia.

gious precepts and sentiments which will be remembered, and strongly influence the character in after years. Now, the cultivation of sacred music in early life, would be among the surest means by which this all important object could be obtained. In this way nothing would be dull and forbidding, but the sweet enchantments of melody would open the tender susceptibilities of the child for the reception of the moral and religious sentiments contained in the words sung.

What an amount of religious instruction would a class of children receive in singing and committing twenty or thirty psalms and hymns, judiciously selected. In riper years no changes in life and circumstances, whether of joy or sorrow, could erase these hymns from the mind or quench their sacred influence upon the moral and religious character.

In this way, with a very little expense, we may place in the mind of every child a spring of religious influence and reflection, that will never fail him through all the after scenes of life. Yes, in this cheap and most agreeable way, all our children, rich and poor, may be made acquainted with sacred truth and inspired with a love of divine song.

Yet, strange as it may seem, there are many parents, professing to be christians, too, who take no interest in the instruction of their children in moral and sacred music, although they spare no pains or money in obtaining instruction for their daughters in fashionable songs, that too often, like the insidious serpent, taint their moral sensibilities with profane and irreligious sentiments, and, like novel reading, render them the miserable victims of romance and spleen. And what is still more surprising, these very daughters, while they are ready to sing and play these fashionable songs for the amusement of a party, will spurn at the idea of singing at church and even sneer at those more sensible ladies who sometimes unite their voices with the choir and congregation, for condescending to sing the praises of their God and Saviour. Reader, can you even stoop to pity such pride and desecration of heavenly and immortal powers? You need not; but every christian should mourn the wound which religion receives from the conduct of church members, who encourage their children in such a course.

Such as we have seen, is not the influence of sacred music.—It contributes to health, soothes in affliction, calms disquieted feeling, infuses a sweet serenity into the mind amid trials, and when alone, warms the affections, and directs the thoughts to God and heavenly things. In view of these things, then, parents and christian friends, what say you? Will you place this inestimable treasure before your children and youth, or leave them to seek their happiness in other and more frequently dangerous objects? I leave the subject with you, with the earnest desire that you may consider its importance, and aid in its introduction into all our schools of learning, both public and private.

THE PROPER TRAINING OF CHILDREN.

Children should be *trained up*. If you desire your offspring to serve God on earth, and enjoy his favor for ever in heaven, their spiritual welfare must be the object of daily and continual care. Occasional efforts, few and far between, are not likely to be productive of much important good. A Divine precept is, "*Train up a child in the way he should go; and when he is old he will not depart from it.*" On this important passage, Dwight remarks,—"*The word train, originally denoted to draw along by a regular and steady course of exertions; and is, hence, very naturally used to signify drawing from one action to another, by persuasions, promises, and other efforts continually repeated.* In a loose and general sense, therefore, it may easily include all the duties of parents to their children."

This is a very important representation of parental duty. How would you *train a tree*? Would you not begin the operation while the branches were young and pliant; fixing them then in the right direction, and afterwards watching and guiding their growth? Would you not continue the process, by pruning away what was useless or hurtful, and directing every useful shoot, till the tree should assume the shape desired, and cover the wall it overspread with verdure and with fruit. Thus train a child; thus endeavour to subdue and remove whatever is baneful, and thus guide into the right way his views, his feelings, his desires and

affections. Think it not enough, occasionally, to give a check to what is evil, or an impulse to what is good; but pursue the course, now described, from month to month, and from year to year.—This is training up a child in the way he should go. How is a young animal trained for any particular service? The process commences early, is pursued steadily, and never relinquished till the object contemplated is accomplished. Thus "train up a child in the way he should go; and when he is old he will not depart from it."

In training up your children, make your arrangements for them in this world, in view of the next. Let eternity be kept in sight. In all your plans for them, contemplate not only their temporal, but their everlasting interests. If you were about to place your child in a school, for one day, and then in another for twenty years, would you, when planning for the day, forget the twenty years? If your plans could embrace both, well; but if not, surely you would never so forget the twenty years, as to pursue any measures, that would render your child wretched through that time, for the sake of promoting his interests through a single day. If in any case the interests of the two periods were in opposition, you would let the twenty years outweigh the day. And you would esteem it no more than madness to plan for the day, and to forget the twenty years. The difference between a day and twenty years is, however, perfectly insignificant, when compared with that between the longest life and eternity. Let eternity, therefore, be brought into all your estimates, plans, and arrangements. Never so plan for this world, as to undo your child for that which is to come; but, while striving to promote the temporal good of your offspring, always consider also, their eternal happiness. Regard both worlds in your arrangements, when you can; but when you cannot, especially regard the eternal world. Let your children know, that, in your efforts for their good, you act under the influence of these principles. Impress upon their minds that eternity is before them, and that those only are truly wise, who secure eternal blessings. Say, "My child, what concerns you most, what I am most anxious about, is not what you are to be, or to possess here, for a little while, but what you are to be, and to have for ever. You and I are soon to be the inhabitants of another world. There we must abide for ever. That world must be either heaven or hell; and, by faith in Christ, to reach heaven, and obtain its blessings, is your chief interest and weightiest concern!"—*Parental Care; by the author of "Persuasions to Early Piety."*

I am fully persuaded, that were two or three acres of land attached to a village school, to be cultivated by the master and ten or more of the elder boys, of ten years of age and upwards, that one or two hours per diem would enable them to bring this land into a good state of cultivation, and a profit of £30 or £40 per annum might be obtained by a rotation of crops of roots and corn from these three acres of land, which, with the addition of two pence per week each from a respectable number of children, say one hundred boys and girls, would enable a man and his wife to obtain a comfortable living in every village where that number of children can be collected together. I know from actual experiment that country boys are fond of horticultural work. To go into the detail of this plan fully will be difficult; but some small reward must be given to those boys who do the work, amounting at least to the sum which they and the other boys pay for learning reading, writing, and arithmetic. In some instances, a cow or two might be kept by the master to great advantage, and a few pigs would be always profitable.—*John Hall.*

BOYS AT NIGHT.—It should be enjoined as an imperative duty resting upon parents, to know where their children pass their leisure evenings. More schemes of wickedness—more vices are engendered in the cover of the night, when the young are congregated, than at any other time. Boys are then more profane and vicious in their conversation. How often do you hear them say to each other, "I'll meet you at the old corner to-night," "Don't fail to be there after tea, we shall have a glorious time." Who has not been astonished to see the number of youths gathered at the different corners and other places of resort during their leisure evenings? Perhaps their parents were at meeting—and if so they should have taken their children with them,

absolutely injurious, whenever and wherever it is employed.— Now, as to the means to be employed to stop it. They say, if you have resolved not to drink any more, why sign the pledge? If you have resolved in *your mind*, what's the use of a pledge? I don't know what science and philosophy would answer here if you prefer them to simple experience. I think that they've been brought to a full halt. But I know what truth and experience say. I know that the resolutions in a man's own breast are of no use: but that this pledge given to his fellow-man by him, has a power over his feelings and his actions that nothing else on earth possesses. [Cheers.] *That I know? I know* that this fashion of wine drinking is the parent of vice and misery. [Cheers.] I was raised a tea-totaller by a mother, who was *always* a tea-totaller. I acquired the habit of drinking, not because I loved it, for I hated the taste of liquor; not because nature craved it—for God has not been so unjust as to implant this appetite in any creature; but I know that I was tempted to drink by the society in which I mingled, and in order to show that I was not under the influence of a fanatical, Presbyterian, tea-total mother—I took the liquor and drank it with as good a grace as any—although I hated it, just to show that I was as fine and as elegant a gentleman as any of them. I know that—and I know that a large part of the youth of this country, of high and noble spirit, and who might be the hope and honor of the nation, are dragged down to the grave in the hopelessness of guilt and misery by this fashion, and who but for this might be the prop of their country and the ornament of their race. [Cheers.]

I say, this pledge has a charm that nothing else on earth is found to have. [Cheers.] How is it or why it is I know not. I said at the time I had the honor of addressing the crowd assembled on Wednesday evening, that there are indications in this great moral revolution which show that a power higher than man has sometimes to do with it. And the grandest results in the history of this earth have marked the influence of the same power by the insignificance of the agents employed in effecting them. And it may be that this is above man, that so simple a thing as this pledge is marked out to root up and remedy all these evils. I know there is a charm about this pledge which no resolution, no oath, even taken by yourself, can bring. Do you ask why or how? In my case, I might answer as the sick young man in the Scripture sick from his blindness, did. When He who went about doing good—He who spake as never man spake—“He who opened wide, and threw clear up, the curtain which had heretofore shrouded futurity from human eyes—who first clearly taught the immortality of man, and exhibited, in his own person, the ‘resurrection and the life;’—when, by the touch of His Almighty finger, the scales were torn away from the eyes of the blind, and sight was restored; the persecuting priests and the Sadducees, who sought grounds for accusation against this Jesus of Nazareth, went to the parents to see if there was any pretext in the cure by which they could charge this high and holy one as claiming to be equal to the God of the Jews; the parents, shrinking from the test, replied, “He is of age—ask him.” When they asked the son when it was done, and how it was done, all he could reply was, “I only know that I was blind; he laid his finger on my eyes, and now I see!” So I can only say, that whereas once I was blind; I put my hand to that pledge; the cloud departed, and my eye is as bright to-day as when I was fifteen years of age.” [Loud and repeated cheers.]

CANADA TEMPERANCE ADVOCATE.

“It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened.”—Rom. xiv. 21.—*Nacnight's Translation.*

MONTREAL, JULY 1, 1842.

THE DELEGATES OF THE VICTORIA SOCIETY.

In last number, the return of Messrs Wilson and MITCHELL from their extensive tour in Canada West, was noticed. We are glad to be able to state, that encouraged by the success of their labours on that occasion, they have made up their minds to devote themselves to the public advocacy of total abstinence, so

long as the leadings of Providence seem to call them to that work.

After spending a short time in this city, during which they held meetings here and at Laprairie and Lachine, they left on the 20th ult for the Chateaugay River, in which vicinity they intend to devote about a fortnight.

The following is the route they will afterwards take, and the friends of Temperance are requested to make all the necessary arrangements for the meetings. Not being quite conversant with the places where meetings can be most conveniently held, they have not, in all cases, fixed the meetings, but have left them to be appointed as circumstances may determine.

Sherrington West, } School-house, } Episcopal Church. } Henningford, Col. } Scriber's..... } Henningford, Rev } Mr. Merlin's..... } Douglas Corner... } Lacole..... } Odeltown..... } Isle-aux-Noix and } vicinity..... } Clarenceville, &c... } Phillipsburg..... } Pigeon Hill..... } Frelighsburg..... } Dunham Flats... } Sutton Flats..... } Bromc..... } Stanbridge East... } Bedford..... } Farnham..... } St. Johns..... } Laprairie..... } Monday, July 11, evening } Tuesday, “ 12, “ } Wednesday, 13, forenoon } “ “ evening } Thursday, “ 14, forenoon } “ “ evening } Friday, “ 15, } Saturday, “ 16, } Sabbath, } 17, } Monday, } 18, } Tuesday, } 19, } Wednesday, } 20, forenoon } “ “ evening } Thursday, “ 21, } Friday, “ 22, } Saturday, “ 23, } Sabbath, “ 24, } Monday, “ 25, } Tuesday, “ 26, }	The Rev. Mr. Merlin & Col. Scriber will please make arrangements. Will the Rev. Mr. Harvard appt. meetgs? To be arrangd. by Mr. Foster. The Rev. Mr. Hutchison, Pres. Phillipsburg Society will please make arrangements. Rev. Messrs. Brownell and Connell will please make arrangements. Messrs. Briggs and Baker will please arrange meetings.
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Messrs. WILSON and MITCHELL will take with them their still, with which they will show the properties of different kinds of fermented liquor, and will exhibit and describe the celebrated plates of the drunkard's stomach. They intend also taking with them a small assortment of temperance publications, and medals, and will receive orders for these and the *Temperance Advocate*. We beg to state only one thing more respecting Messrs. WILSON and MITCHELL, and that is, they are working men with families, and consequently cannot afford to devote their time or travel at their own charge. All they want is only the usual wages of men in their standing in life, and their expenses. A collection will therefore be made at each meeting, to defray expenses; and as “the labourer is worthy of his hire,” we trust every temperance man and friend to the reformation of the drunkard will make it a duty, and feel it a privilege, to contribute to their support according to his means.

COLOSSAL DRAWINGS OF THE HUMAN STOMACH.

Mr. DELAVAN, with his usual enterprise and liberality, has had the celebrated stomach plates lithographed and colored on a very large scale, 25 by 34 inches in size. The faithfulness of Dr. SEWELL's representations is vouched for by distinguished anatomists from various parts of the Union. We subjoin an extract

with the last drunkard, sleep in the same detested grave.—JOHN A. WILLIAMS, Sec.

WOLFOOD, June 13.—The work is steadily progressing in this place; there are but few who yet refuse to give their names and influence to this glorious cause, and they are, I regret to state, for the most part professing christians. We formed a new Society here on the 21st of May last, on the principle of total abstinence, which now numbers 57 members; it is to be conducted exclusively by young men, who are evincing a zeal and determination in the good cause, which bids fair soon to overcome all opposition.—H. D. SMITH, Sec.

ASHFORD, June 14.—We had a good meeting when Mr. McDonald was here, at which 35 new members were added.—Our Society now numbers 105, where 7 months ago two solitary teetotallers stood alone. The change is written so intelligibly on society generally, that "he that runs may read."—J. WHEELER, Sec.

GLOUCESTER, June 14.—The cause is going forward; we have had several meetings lately, at which we received 19 additional names; we now number 73, and have only had one withdrawn. The ladies are aiding us by their influence and example, from which we anticipate the most happy results.—W. GLASFORD, Sec.

CHATHAM, May 14.—The first anniversary of the Chatham Reformed Temperance Society, was held on the 13th of May, when, after partaking of a temperance feast provided gratuitously by the ladies, the Rev. Messrs. Williams and Williston gave suitable and interesting addresses. A vote of thanks was passed to the above gentlemen for their zeal and efficient labours in the cause of total abstinence. The officers appointed for this year, were—H. Seymour, President; W. Roberts, Vice President; J. Simpson, Treasurer; E. Reynolds, Secretary; with a committee of seven. We now number 160 members in good standing.—J. B. SIMMONS,

WESTMOUTH, June 15.—A number of unlicensed grog vendors have recently been fined—this will have a good effect. The quantity of ardent spirits consumed (not with fire) on the borders of the Ottawa is immense. If our lumber merchants were to discontinue the use of spirituous liquors and otherwise curtail their expenses in the management of their business, I am satisfied they could drive a profitable business—the recent alteration in the timber duties to the contrary notwithstanding.—C. S. BELLOWES, P. M.

LOWER PORTS.

CHALEURS BAY.—A total abstinence society has been formed here, but no details have come to hand of its state and operations.

AWFUL.—An Indian named Joseph Demis was froze to death a few weeks since, whilst in a state of drunkenness.—And only a few days ago a soldier, of the Halifax garrison, who had sold his kit to obtain spirits, fearing the punishment awarded to the crime, loaded his own musket and placing it under his chin, the discharge proved fatal, and he will stand a suicide at the bar of God.—W. E.

ENGLAND.

We regret that our English papers by the steamer have not come to hand, but we learn from other sources that the temperance cause continues to flourish.

DECREASE IN THE CONSUMPTION OF WINE.—From official returns we learn that in 1841 there had been a falling off in the total quantity of wine, introduced into the port of London, to the extent of 398,768 gal. The great deficiency occurs in those wines which are in most general use, viz:—Port and Sherry.

DECREASE IN THE CONSUMPTION OF PORTER AND ALE.—The decrease in the consumption of malt, from October 10, 1840, to October 10, 1841, in the breweries of London and its vicinity, amounts to no less than 41,924 quarters; the quantity used in 1840 was 776,219 quarters; and in 1841, 734,295 quarters!

WALES.

There are now upwards of twenty thousand teetotallers in Cardiganshire, South Wales, and twenty-eight churches have abandoned the use of intoxicating wine at the Lord's Supper, and

now use the unfermented 'fruit of the vine.' Mr. Beardwell's treatise on the Wine Question has been translated into the Welsh language.—British Temp. Adv.

SCOTLAND.

The June number of the *Scottish Temperance Journal* contains several important facts; showing that the friends of total abstinence in Scotland are at their posts.

The Sabbath desecration connected with the manufacturing of intoxicating liquors, is exciting much attention, and, in that country, will powerfully conduce to favor the cause of total abstinence.

A teetotal meeting, said to be the largest ever had in Glasgow, was held in the City Hall, on the evening of the 28th April, which was attended by from two to three thousand, to protest against the great destruction of grain in the manufacturing of intoxicating liquors, and the Sabbath desecration connected with their manufacture and use. These subjects have also been taken up and spiritedly discussed at several late meetings in the same city.

Some time since, the Presbytery of Aberdeen appointed a committee to enquire into the extent of intemperance, &c. The report of this committee was lately presented, and bears ample testimony to the good done by abstinence societies. At a meeting of Presbytery, held on May 3, several resolutions were adopted, the fifth of which states—"That the Presbytery are persuaded that the prevalent and indiscriminate use of intoxicating drinks ought to be discountenanced, the drinking usages of society reformed, and the number of places for the sale of spirituous liquors reduced;" and the sixth appoints "a committee to take this most important subject into their consideration, and to devise such means as, with the divine blessing may lead to the diminution of the evil."

On the 12th May last, the United Associate Synod had the subject of temperance brought before them, while sitting in Edinburgh, by the presentation of a number of petitions from congregations of that body. The only petition which the Synod would allow to be read, was that from the congregation of Dr. Ritchie, Edinburgh. Dr. Thomson, of Coldstream, opposed the prayer of the petition, and moved that "The Synod refer the petitioners to the deliverance formerly given on the subject of their petition; and enjoin sessions to be more and more strict in enforcing the discipline of the church against drunkenness." [In other words, We will do nothing to prevent our ministers or members from acquiring a love for strong drink, and when any of them are weak enough to become drunkards, we order sessions to cast them out.]

Dr. Ritchie, after alluding to the waste of grain in making intoxicating liquors, and the duty of the church to prevent it, moved that "this Synod agree to express their approval of abstinence societies, and their joy at the good done by them." This motion did not find a seconder among all the members of Synod, and Dr. Thomson's was accordingly carried!

PAISLEY.—We are glad to learn that, in the year commencing Whit-sunday, 1842, the public houses in the town of Paisley have been diminished by 53. The entire number of these houses in the Upper Ward of Renfrewshire (including Paisley) is, at present, 539; in Paisley alone there are 182. Whether it is from poverty or principle that these 53 pest-houses have been shut up, we cannot say; but it is satisfactory to know that, at all events, they are closed, and no longer desolate the town with their pestiferous breath.

DISTILLERIES GOING DOWN.—We are glad to learn, on the best authority, that these accursed places are rapidly diminishing in Scotland. Three years ago, in Stirling Excise Collection, there were seventeen distilleries in full operation, daily destroying the food of the population, and vomiting forth floods of poisonous liquors to desolate the land, and people hell's dark dominions; this day there are only six. The other eleven have gone down, we trust, 'to rise no more for ever.'

GLASGOW.—A meeting was held in Canon Street Chapel, Glasgow, on 24th May, to discuss the question,—Whether is there a greater amount of Sabbath desecration produced by railway trains on Sabbath, or by the manufacture, sale, and use of intoxicating liquors? A large audience attended, but, although the meeting

phia. The bands of music; the numerous and beautiful banners; the number of tee-totallers, and the spirit of enthusiasm which pervaded their ranks, rendered it a day of especial interest; and a season of rejoicing to those engaged in the temperance cause.

"What have you there," said a ragged urchin to a well-dressed little fellow on the opposite side of the street. "Bread, John, a loaf of bread," rejoined the other; "father's joined the tee-total society, and don't any more lie in the gutter with his clothes all mud, and his jacket all torn. He gives us plenty of good food now, and sends us to school, and says we shall be cold water boys too," John looked at his tattered rags, and then at the fine dress of his friend, and wished that his father was a tee-totaller, and he a temperance boy.

Poetry.

[FOR THE CANADA TEMPERANCE ADVOCATE.]
TEMPERANCE ODE.

Brethren, bind the armour on,
Come, the hero's helmet don;
Nobler fight hath ne'er been won,
Let us march to victory!

Who will not the battle brave?
Who will not assist to save
His brother from a drunkard's grave?
Let the coward turn and flee!

Mark the poor inebriate's life,
See his wretched trembling wife,
Hear him loudest in the strife,
Wild with maddening revelry!

Shall the fiend still walk the earth?
Under guise of joy and mirth,
To crime and sorrow giving birth,
Blasting youth so warily!

Tho' for glory, nor for fame,
We no laurel wreath may claim,
We wish to save our land from shame,
Stop the tide of misery!

M. S.

[FOR THE CANADA TEMPERANCE ADVOCATE.]
PROVERBS XXIII. 29.

Look not on the wine-cup bright,
Flashing in its purple light,
Lift not thou the goblet high,
With the sons of revelry;
Ruin yet that draught shall bring,
Deadly as the adder's sting.

Who hath sorrow, who hath woe?
Who, despair's dark night shall know?
Who, like those on ocean tost,
Mourn the calm for ever lost?
Who, midst want unpitied pine?
—They that tarry at the wine.

Darkly on their downward way,
Sets their sun, while yet 'tis day,
Wasted years, a gloomy train,
Time, that warned, but warned in vain,
Thus denounce their fearful doom—
"Haste to an untimely tomb!"

Thou, who once in Israel's day,
Mad'st the fiery plague to stay,
Thou, who on the raging sea,
Calmd'st thy wave, O Gahlec!
Now, as then, deliv'rance bring,
Those in wild waves perishing!

R. R.

AGRICULTURAL.

BRIEF HINTS FOR JULY.

A subject too much neglected during the middle of summer is the extirpation of weeds. If the nourishment which goes to support the weeds on some farms were applied to the crop, the owners would soon get rich. Weeds are as injurious to the crop as a herd of intruding cattle, and should therefore be removed with as much determination.

There is one rule which will apply in destroying all weeds of whatever kinds; this is, that they cannot live if they cannot obtain access to the air. Hence weeds the most difficult of extirpation are soon routed by cutting them off as fast as they appear above ground, or by burying them repeatedly with a plough.

Repeated ploughings for destroying weeds is best whenever they have obtained possession of the ground, as in case of Canada thistles, St. Johnswort, and some others; and indeed it is much better to devote the ground a year or two to clearing, where they have spread extensively, than to lose two thirds of the use of it by them perpetually.

Some weeds are easily removed with a common hoe, as for instance mullions, thistles, &c., which infest pastures: cutting them off at the surface of the ground generally destroys them at once. Docks are very easily removed when the ground is softened with rain, by pulling them up.

In order to prevent the trouble of destroying a field of weeds, they should be watched and rooted out at their first appearance, when it will not cost a thousandth part of the labor. Canada thistles, milk weeds, ox-eye daisy, couch grass, charlock or field mustard, and others, whenever they first appear, should be immediately destroyed.

Whole fields are frequently seen covered with a luxuriant crop of the large field thistles; if they were cut and raked with a horse rake into large heaps they would make excellent manure.

Farmers should use every means practicable to obtain and preserve all the manure that can be done—they should recollect that a good load of manure properly applied, is better than a silver dollar. What most needs attention now, is to preserve the manure which remains unsprad during summer, to prevent its wasting by fermenting and evaporation. This is effected by covering it with a coating of earth mixed with about one quarter lime.

Farm implements should always be of the best kind, even if they cost considerably more; if a workman with a good tool can do one-third more labor, he will soon repay the additional cost.

The advantages of frequent stirring of the earth among crops have been sufficiently proved;—"a rusty hoe in summer is a sign of a poor farmer." But the practice of *hilling* in cultivating hoed crops, is injurious; and it is found by experience that in all common cases, preserving the surface of the ground flat or nearly so is much preferable. For this reason the *cultivator* should be used in preference to the one-horse plough; and if the rows have been planted straight and even, all the weeds may be cut up by it within two or three inches of the plants.

Mowing should not be commenced until the stalks of grass begin to change a little to a brown color, or when the seeds are approaching maturity. A greater quantity of nutriment is then contained, the hay is sweeter to the taste and is not so tough as otherwise, and the hay is more easily dried. Grass beaten down by rain, should however be cut before it becomes injured in this way while uncut.

A great defect in cutting hay, and more especially clover, is drying it too much in the sun. The more improved practice is to dry it partially in the swath and finish by what is termed the *sweating* process, or drying in small cocks, the heat of a very slight fermentation assisting. The labor of spreading is thus saved, there is little injury from exposure to dew, and the thin leaves and succulent stalks become equally dried together. Where this plan has been tried, many successive days of rainy weather have not prevented the making of excellent hay: and indeed while the outside of the cock is wet by the falling rain, the interior has been constantly drying by the slight heat generated. Every farmer should at least try this method; and every one who tries it fairly, adopts it.

We still see, in many places, the common hand rake employed

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fellow, with bloodshot eyes, mauling his wife and children with an old rickety chair. We wrenched his weapon from him and tumbled him into a corner, from which no was too drunk to extricate himself speedily. We asked what he meant by such conduct! "What is that to you?" said he—"let every man attend to his own business."

We cleared for home and went to bed. About two or three o'clock in the morning we were awakened by a rumpus in the street. There was loud swearing and cries of "take him off—he is stabbing me." We ran out and found two or three young men, all very much intoxicated. They had been "fighting roosters," or playing at some other game at a gambling cellar till that late hour, and having been stripped of their money by blacklegs, and a good deal fuddled withal, they were in a very savage humor, and fell out and quarrelled by the way. We ventured to say that the places where they had been, ought to be shut up; but one of them indignantly replied, "Let every man attend to his own business."

So we went to bed again.

Next morning we went to pay our taxes. "Higher than ever, said we, "how's this?"

"Oh," said the collector, "the town has had so much to pay for paupers." "Well, but what made so many paupers?" "It was rum, I suppose." We asked an old citizen if nothing could be done by striking at the root of the matter? "Perhaps there might," said he, "but then people generally think it is best to let every one attend to his own business."

While we were at dinner that day, a poor woman, pale, dirty and cadaverous, came to the door. She had two children with her as haggard as herself. She begged for cold victuals, old clothes—any thing. She did not tell her story, because she had been there frequently before, and had told all to the good woman of the house. We inquired about her case, and was told it was pretty nigh like fifty others within a circle of a few miles. Her husband was a poor drunken scamp, who spent all the money he could get for rum, while his wife and children were fed in part from our kitchen. Going from dinner we met the identical fellow in the street, and asked him why he did not go to work. What do you think he said? Why, "let every man attend to his own business."

Having a note to pay in the bank in a few days, we hurried back to the office and began to turn over the leaves in our big ledger, to see who owed money, which ought to be collected.—There was Tom Nokes, owed \$1, marked G. T. (gone to Texas.) Had been good, but took to drink, and run away in debt.

Bill Swizzle owed \$7 50—always loved a drop, but was formerly considered a moderate drinker; used to pay for his paper; since sold his farm and went into trade—sold rum, and was his own largest customer in that line; fell through—now good for nothing.

Ezekiel Swig owes \$8 75—once quite respectable—had property, dead and estate insolvent—farm in the possession of the man who sold him his rum.

Benjamin Burster, dead—balance against him of \$9 25 for paper and advertising—broke his neck by a fall from his horse, when he was drunk.

Sam Cocktail died of delirium tremens; owes for three years; lost his property by gambling and drinking; family very desolate. Can't ask them to pay anything.

Well thought we, perhaps it is right that "every man should attend to his own business" and let that of other people alone, but who is to pay our note at the bank? Have we not some business in this matter?—*Kenebec Journal*.

DEATH AND THE GRAVE.

'I am hungry,' said the grave, 'give me some food.'

'I will send forth a minister of destruction,' replied Death, 'and you shall be satisfied.'

'And what minister will you send forth?'

'I will send forth Intemperance, and he shall carry alcohol for a weapon.'

'It is well,' said the grave, 'but how know you the people will fall into the snare?'

'I will demand the assistance of the tempter,' replied Death,

'and he shall disguise the snare under various seducing forms, such as food, and medicine, and pleasure, and hospitality, and benevolence. The people will then drink and die.'

'I am content,' said the grave; 'so, I perceive that your scheme is skilful, and will succeed.'

The church bells began to toll, and the mourners to walk through the streets, and the sexton to ply his mattock and his spade; for the minister of destruction had gone forth; and once more Death and the Grave met together to exult over the success of their scheme.

'And who is this they are bringing?' asked the Grave.

'This is an old man, who fancied that wine was necessary to recruit his wasted strength.—He began with but a little at first, but gradually increased the quantity, and finally drank to excess and died.'

'And who is this?'

'This is a young man who was fond of company, and thought liquor was necessary at convivial meetings. He contracted the habit of drinking, and is now a corpse.'

'And who are they now bringing, followed by a train of weeping children?'

'This is a broken-hearted woman whose husband became a confirmed drunkard, and who left her and her children to pine in want, whilst he spent his time and money in the tavern. And now they are bringing the corpse of the husband himself, who has lost his life in a drunken brawl.'

'Hush,' said the Grave, 'I hear a loud wail, and the sobs of grief that will not be silenced.—What is the meaning of this?'

'Ah!' said Death, 'they are bringing the body of a little infant, whose drunken father, aiming the blow at his wife, destroyed it at the breast; and the mother, like Rachael, refused to be comforted, because her child is not.'

'And who are these?'

'These are the bodies of a female profligate and her still-born offspring. She was once fair and innocent; but liquor inflamed her seducer, and deprived her of caution. She was soon, however, deserted, and after pursuing a short career of crime, died.'

'And these?'

'These are the bodies of a murderer and his victim; they were once bosom friends; but wine snapped the bonds of friendship; they quarrelled over their cups, and one having died by the hand of his companion, the other suffered a felon's death. But here is the crowning incident of our scheme. Behold the corpse of a suicide!—This man drank until his property was dissipated and his mind deranged; and so in his distraction, he laid violent hands upon his own life.'

Long did these dark associates thus converse, and loud was the cry that ascended to heaven from injured parents and children, and brethren and friends, until at last Mercy was sent down to see what could be done to check the mischief. And mercy instantly sent her healing minister, and she called it Total Abstinence; for, said she 'they cannot touch the evil without contamination. Like the poison of the Upas tree, its very smell is deadly, and no one is safe that comes within the reach of its influence.'

The church bells were but seldom heard, and but few mourners were seen in the streets. The wailings of the widow and the orphan were succeeded by hymns of praise and thanksgiving; for death and the grave were despoiled of all their prey.—*Tribune*.

PROPER TIME FOR PAYING WAGES.

A PREVENTIVE OF DRUNKENNESS AMONG WORKPEOPLE, AND A DUTY OF EMPLOYERS.

The paying of wages to working men is a very simple matter, yet it is seldom properly performed. The custom is, for the employer to keep the money in his hands till late on Saturday evening, and then pay it over to his men. A monstrous injustice is perpetuated by detaining wages in this manner till the very close of the last day of the week. On Saturday night all the regular markets are terminated, and workmen and their wives are therefore either compelled to put up with the leavings of all the rest of the community, or to buy from a class of shops in which articles are dearer than in those of a first-rate order. For our

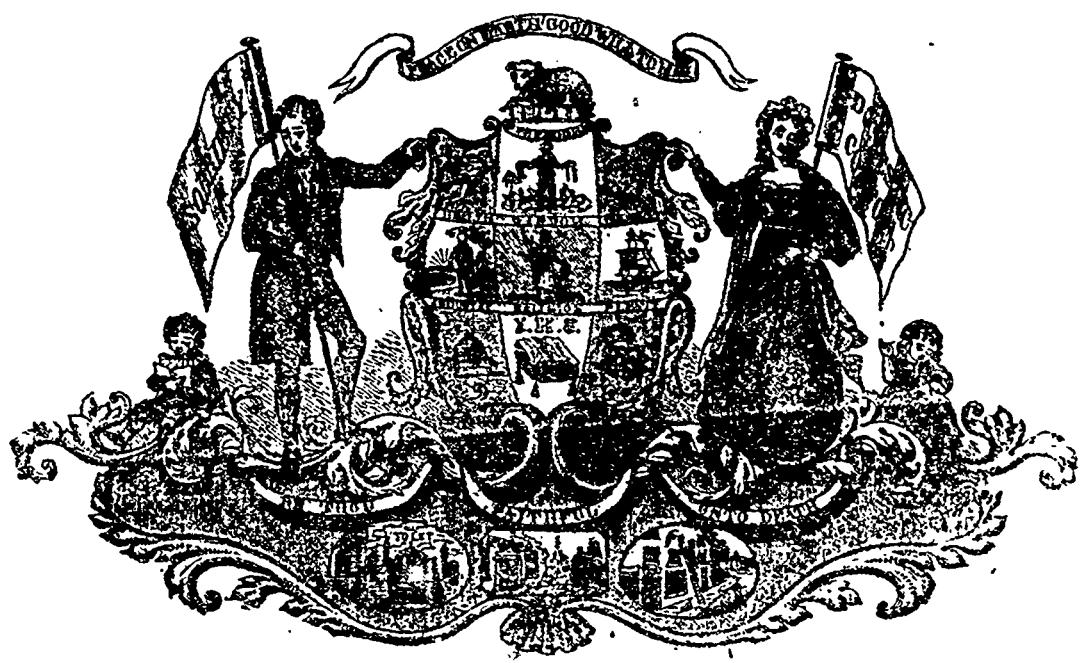
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THE
CANADA

TEMPERANCE ADVOCATE.



DEVOTED TO TEMPERANCE, AGRICULTURE AND EDUCATION.

OFFICE,
SAINT FRANCOIS XAVIER STREET,
MONTREAL.

JOHN C. BECKET, PRINTER.

from Mr. DELAVAN's letter to Dr. Nott, and the remarks of the latter, and trust that his recommendation to the friends of temperance and education will be generally complied with.

Mr. DELAVAN says, "I have now ready for delivery 500 complete sets of the Colossal Drawings of the Human Stomach, of about nine times the natural size. The whole series consists of: 1st, of the Healthy Stomach; 2d, of the Stomach of the Temperate Drinker; 3d, of the Drunkard; 4th, of the Drunkard after a debauch; 5th, of the Ulcerous Stomach of the Drunkard; 6th, of the Schirrus Stomach of the Drunkard; 7th, of the Cancerous Stomach of the Drunkard; 8th, of the Stomach of the Drunkard as seen after death, by delirium tremens. These drawings are carefully secured in a case, and are of such a size as to be distinctly seen at any reasonable distance by day, and by reflectors, at night.

In each case will be packed two sets of Dr. Sewell's Essays, one with the colored drawing of the stomach of the natural size. Terms—A single case, \$10. Five cases or over, \$8. Oliver Scovil of Albany, Agent, to whom orders can be addressed, post paid, with the money or liberty to draw at the rate of exchange."

Dr. Nott remarks—"These prints contain an argument addressed to the eye, and which seems to tell upon the heart wherever I have seen them exhibited. I consider them a most powerful auxiliary in the prosecution of the temperance cause; and one on which a speaker may safely rely for giving enforcement to his argument, on any occasion, and before any audience; indeed, I think their moral effect upon the community, if they can be brought into general use, will be very great—they are worthy to be introduced, and I cannot but hope the benevolent friends of temperance will see that they are introduced into every District and Sunday School, as well as every Academy, Lyceum, College, and Temperance Society, throughout the length and breadth of this and every other land. And should the whole series be framed, and hung up in all Court-houses, Jails, Poor-houses and Penitentiaries, they would, in my opinion, exert a most salutary influence."

Orders for the Plates will be received by Mr. WADSWORTH at the Temperance Depot, Montreal.

TEMPERANCE HOTELS—NATIONAL HOTEL, DETROIT.

In compliance with the request of the Michigan State Temperance Society, we beg to notice the conversion of this well known and popular house to a Temperance Hotel, by its landlord, Mr. LYON, who sacrifices through principle, a stock of wines and liquors which cost over one thousand dollars. The circular of the chairman, Mr. STEWART, contains a paragraph on the duty of encouraging such establishments, so much to the purpose, that we cannot forbear inserting it.

Temperance friends have never felt, as they ought, the obligation of throwing their patronage in favor of temperance houses; such houses stop the sale in part, of a beverage conceded to be the bane of intellect and happiness. They remove temptation from the weak and unwary—they afford a quiet home for the sober, and attract around them the best company. Besides, they are indexes of public sentiment; their temperance sign exerts continued, though quiet influence, and makes its silent appeal to every passer by, in favor of a cause we hold to be good. He who throws his dollar to the liquor-selling house, does all he so far can to support that which is diametrically opposed to his principles, and to weaken those he espouses. The temperance traveller's dollar, of course, is an object to him whose business depends on travel; but the traveller's presence, patronage and custom, are of importance far greater than money."

Since the above was written, the following notice has been received, which we gladly insert:—

To TEMPERANCE MEN.—At a meeting of Delegates appointed by the various Temperance Societies for the Victoria District, to consult on the propriety of getting up a Temperance house in the town of Belleville, held on the 2d May, 1842, it was Resolved,

"That this meeting consider it necessary to have a Temperance house in Belleville, to be kept by a temperance man, and that we will pledge our support and influence to such an establishment. We would recommend the getting up of such a house by some proper person, the house to be established as near central in the town as practicable."

Agreeably to the above Resolution, persons wishing to apply, will address the Belleville Temperance Committee, if by letter post paid, on or before the 1st July next. It will be expected that persons applying will be prepared to keep a house equal, if not superior, to the present first-rate licensed taverns, and upon strict total abstinence principles.

Belleville, June 1, 1842

B. FLINT, JUN.
Secretary.

CAUTION.—We are informed that a person living at the Coves in Quebec, has adopted the infamous practice of pretending to keep a temperance house, and yet sell liquor on the sly. This is not a new device of the enemy.

We beg specially to acknowledge, by the hands of Corporal Campbell, £1 7s. 6d., from the tee-totalers of the 93d Highlanders, (at present stationed at Toronto) as an expression of their gratitude for having had the *Advocate* sent them gratuitously. It is gratifying to learn that the cause of Temperance is making great progress in this Regiment, the society numbering over 200 members.

To young gentlemen and others who wish to reside where the intoxicating cup is banished, and the worship of God maintained, (none others need apply) we particularly recommend the boarding-house of our esteemed Agent, Mr. WADSWORTH. The advertisement will be found on the cover, and we are sure that the promises it holds out will be faithfully kept.

Should any irregularity arise in the delivery of the *Advocate*, to town Subscribers, it is only necessary to leave information with the Agent at the Depot.

Mr. McDONALD's Journal, and a letter from the Rev. W. McKILLICAN has just come to hand, and will be inserted in next number.

MONTHLY CATALOGUE OF THE VICTIMS OF ALCOHOL IN CANADA,

To which we especially invite the attention of the Makers, Venders, and Users of Intoxicating Drinks.

127.—On the 11th instant, a Lawyer of this city, who had been sent to prison at his own request, in a fit of delirium tremens, walked out of the window of the lunatic ward where he was confined, and was killed on the spot. He was in the prime of life, and leaves a wife and family.

128.—A few days after the above melancholy event, a tavern-keeper of this city died of the same dreadful disease.

129.—A young man holding a respectable situation under government at ———— died delirious, from the effects of dissipation. This took place a few weeks ago.

130.—CORONER'S INQUEST.—On Saturday last, an inquest was held at Brewer's Mills, before Thomas A. Corbett, Esq. Coroner, over the body of James Toner, a native of Ireland, and who had thrown himself in the canal two days previously. The unfortunate man was of intemperate habits. Verdict of the jury—"that he came to his death by drowning himself while in a state of insanity."

131.—An inquest was held on Monday evening last, before the Coroner, over the body of Hannah Burrell, wife of Richard Burrell, huckster of this place. It would appear that the unfortunate woman had left her home about the 4th inst., and her body was

history of his own life. The report exhibits the extraordinary operations of this new instrumentality, the experience of reformed men, and the efficacy of the pledge to save the most abandoned from ruin.

It details also the public sympathy in this mighty effort of an afflicted and suffering population to cast off a desolating scourge, the readiness and activity of the Martha Washington Societies to clothe the naked, and cheer the reformed in their laudable efforts, the enthusiasm expressed in the numerous and often magnificent processions in our cities, towns, and villages; the readiness of Governors of States to countenance the signature to the pledge—the formation of several Legislative societies, of a Congressional Total Abstinence Society, and a society in the Executive departments at Washington, the auspicious movements in the navy—at Brooklyn and Charlestown, and on board the Columbia, a temperance man of war, now in our harbor; and the gatherings of the Cold Water Army throughout the land; the thousands and tens of thousands of children who sing "With banner and with badge we came," "Away the bowl, away the bowl."

It presents a variety of facts, showing that a death-blow has been struck in our nation at the traffic in intoxicating drinks—distilleries putting out their fires—breweries closed—tavern bars taken down—groceries renouncing the sale; cities and towns refusing longer to license the sale, and encouragement for importation fast coming to an end. All the large distilleries in Philadelphia stopped. All or nearly all in Brooklyn stopped. The immense distillery at Waverville stopped. Many also in Pennsylvania and at the east and west stopped, so that where there were twelve gallons distilled a-year ago, there is not one now.

In 1831, there were consumed in the United States, and by twelve millions of people, 72 million gallons of ardent spirits, besides wines and malt liquors. But in 1840, the whole amount of distilled spirits consumed by 17 million people, was 43,050,881 gallons with 43,060,884 gallons of wine, and 4,748,362 of beer and ale, being in the whole but 71,120,089 of all these destructive drinks; less, than 4 gallons to each man, woman and child. But in 1851, the whole manufacture, importation and sale is receiving a shock, sending dismay into the heart of every individual so unfortunate as to have capital here invested."

Among the speakers was the Hon. Mr. Marshall of Kentucky, a gentleman of great eloquence and recently reclaimed from habits of intemperance. We regret to be unable to give longer extracts from his speech. After some remarks of a local nature, he describes his former feelings towards the temperance cause, feelings which are shared in by too many like what he was, full of the conceit of their own wisdom.

"Well, then, gentlemen, within all the bounds of the universe there breathed not a man who knew or cared less of temperance societies or of the progress of the temperance cause, than your humble servant, some four months ago. I had never been to a temperance meeting in my life; and I make the acknowledgment with shame and contrition, and if I chanced to pick up a temperance paper, or a political paper with anything about temperance in it, I threw it instantly aside, as smacking of fanaticism and far beneath the notice of a person of my great ambition and vast intellect! I knew nothing of the state of temperance or of its history; and I cared as little as I knew."

With what a master tongue does he describe the drunkard.

"Rush where we may, then, for an apology, lay not the sin of drunkenness at Nature's door. No! Drunkenness is man's own work; it is peculiar to himself. It is not found any where else in the whole universe; and a drunken man (and I suppose temperance has not advanced so far in this city but that such men have been seen) I should think would be the hardest thing in the world for the philosopher to classify—since we are upon philosophy! It is harder to say to what *genus* he belongs than any thing else which has been the subject of my experience; and I have had ample opportunity for examining—yes, and for feeling it too. A drunken man is not a *man* any longer; certainly, he has neither the features, the intellect, the heart nor the form of a man. He has no longer the erect countenance of a man. That

face and that form, which were shaped to be erect and to look up to heaven, are the face and the form of a man no longer. Why, he can't *walk* like a man. It fuddles his brain, bears his eyes, dulls his ear, swells his body and dwindles his legs!

But of all the ills it works—Oh! of all the ruin it brings upon man—look at the death it inflicts upon the *heart* and the moral constitution of the human race. Here are its most terrible triumphs. We might forgive it all the rest, if it only made us sick; if it only spoiled our beauty; if it only hurried man to a premature grave; if we could measure its ruin by dilapidated fortunes, by ruined health, and by destruction of life—O then we might forgive it! Men must die at last; and any agency which only precipitates that event by a few years, or months, or weeks, we may overlook as no great evil. The mere dissolution, the decomposition of the physical elements of which our nature is so strangely composed, the sundering of that mysterious and wonderful link which binds the mind and body—which must eventually take place—is not so much to be deplored, and the agency which precipitates it might be forgiven. But what does a man mean when he says 'himself'? What do I mean when I use the words *I myself*, and call myself a *man*—what do I mean? Is it merely his clay? Oh, no! When I say *myself*—when I allude to what is called *me*—I mean that *divine particular*, which revelation tells us was breathed into man at his birth by the Author of his being. I mean that which the Divinity has implanted within him—the reason and the heart;—not only the power by which he thinks, and imagines, and demonstrates, but all that world of moral emotions of which he is the monarch and the lord. I mean all those fine feelings and sympathies which make him human, all which make him holy, all which make him, as we all hope and as we all believe he is, eternal. The ruin of this—the prostration of *this* it is that makes alcohol man's greatest curse, and renders its crimes to the eye of man altogether unpardonable. It is the peculiar effect of alcohol; no other poison does it. Arsenic kills a man; but as long as he lives—while he can draw a single breath, he is a *man* still. Other poisons produce death; but so long as man can breathe under their power, so long will he love his wife—so long will he love his child and his friends; and though he sink into the arms of death under the influence of a poison too strong for his nature, still his moral nature triumphs, love survives, and *the man* bids defiance to death and the grave! Alcohol does what nothing else can do; it overflows, with a destructive flood, all that is noble in human nature. It annihilates the immortal mind and the deathless soul! [Great Applause.]

What other vice—what other crime, or poison, or pest on earth can turn the heart and the hand of man against weakness and innocence? Make man a robber, throw him into the fierce collision of life by which he must be surrounded, let him surrender himself to their influence, make him the enemy of his race, make him a murderer, and yet, robber and murderer as he is, at his own hearthstone he is a man still! He loves his wife—his child clings to him for care and support. That high chivalry of mankind which makes the feebleness of woman her best defence, which makes her weakness her greatest strength, which gives her a claim on man for defence and support—*nothing* destroys but alcohol. Nothing else on earth can excite the muscular arm of man against the weak, sinking, helpless form of woman!—Nothing else severs the parental tie that binds him to the offspring to which he has given existence; nothing destroys it but alcohol. In disease, in poverty, in crime, in the presence of death, the fleeing wretch may be pressed to the earth; but the infant who owes to him his existence still hangs on him—is still bound to him by a strong and indissoluble bond, which grows stronger the more deeply he is steeped in misery and wretchedness. Nothing destroys it but alcohol. This *unhumanizes* man; it blots out the image of his God, strips him of his highest glory, and obliterates from his heart every trace of his great origin." [Applause.]

In the following extract Mr. Marshall shows that fashion not appetite frequently induces to the use of the intoxicating cup.—His description of the power of the pledge is beautiful.

"We have proved then, both by science and philosophy, that this custom of wine drinking is not only useless—but worse—it is